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Notes of Recent Exposition

BEFORE most of us have had time properly to assimilate the riches of his great book on the Fourth Gospel, Professor C. H. DODD has put us further in his debt with a volume of essays entitled *New Testament Studies*[1] and exhibiting all the marks of the *maestro*. All the eight essays, it is true, have appeared before in various magazines (two of them in this one); but DODD has done well to make them easily accessible to us in this beautifully produced book. Three handle the pre-literary gospel tradition; two discuss Paul and his mind; one deals with the idea of natural law in the New Testament; and the last two are Ingersoll Lectures on the communion of saints and eternal life. This last one we propose to summarize for our readers.

For Plato, the 'eternal' was timeless. But if the eternal transcends time and movement, life is full of change. Is not then the Biblical idea of 'eternal life' a contradiction in terms? Let us investigate the matter.

New Testament thought is rooted in the Hebraic tradition where the idea of 'life' means something rich, vigorous, and to be enjoyed: no pale and timeless existence. Now, in the Biblical record we can trace three stages of development in the idea of eternal life. (1) Some centuries before Christ the Hebrews came to the belief that dead men might live again—by the power of God. They did not as yet, however, conceive this new life as essentially different from the old life, save that it would endure. (2) About the beginning of the Christian era, Jewish teachers put forward the doctrine of the two ages—this Present One, and the Age to Come. This latter, lying in the future, they painted in ideal colours; yet, as they pictured it, it was no pale abstraction but genuine life—solid, active, and enjoyable, but free from the fear of death and filled with the enjoyment of God. The difference from the old life is no longer merely quantitative; it is now one of quality as well. (3) The final stage is reached in the New Testament where we find the momentous declaration that the new life of this Age to Come has, with the advent of Christ, become available to men here and now.

With these prolegomena we may now turn to the Fourth Gospel, which supplies the classical treatment of the subject. The interesting fact here is that St. John speaks of both 'eternal life' (nineteen times) and (simply) 'life' (seventeen times) with no appreciable difference of meaning. Evidently, in our phrase 'life' is the operative word, and this life is obtainable by men, under certain conditions, here and now.

If this is true, we should be able to say what eternal life is. This is the problem which St. John, equipped with the data provided by the gospel story and the experience of the Church, essays to solve. What he does is to select certain incidents in the historic Ministry and show how they symbolize eternal truths. In particular, following out the clue given us in the Prologue, he singles out 'life' and 'light' as God's special gifts to men in Christ. As we read on we learn that if men are to enjoy these gifts, all depends on a decisive conflict with the forces of darkness and death, a conflict culminating in the voluntary death of Christ. Christ's self-giving in the gospel is really the imparting of the Divine life, and climaxes in the Cross. What we are studying is the process whereby the life of God, which is eternal life, was put within reach of men on earth.

Can we say then what eternal life is, in terms not only of symbols but of actual human experience? St. John has already told us that it is like finding running water when you are thirsty, or like getting your sight when you are blind, or like being raised from the tomb and set free. Can we go further?

Yes, says DODD, we can, if we will turn to the 'Farewell Discourses' (Jn 13–17). Here the Evangelist shows us a little group—the disciples of Christ—who (in the words of the Prologue) have received 'the right to become children of God.' In the chapters that follow we are meant to learn what it means to be 'born again into eternal life.' First, in the *Pedilavium*, Christ's act of self-forgetting humility initiates the disciples into union with Himself, the bearer of eternal life, and 'love' (*agape*) is of its essence: 'as I loved you, you are to love one another.' Then, as the discourse proceeds, Christ's disciples are shown what it means to be the objects of Divine love, how to return this love in faith and obedience, and how to live it out among their

[1] Manchester University Press; 16s. net.

fellows. We see them, step by step, being drawn into union with Christ, who is laying down His life for His 'friends.' Finally, in the Prayer of Consecration, the whole group, thus united, is lifted up into unity with God: 'The glory which thou gavest me, I have given them.' Their initiation is complete. Thus, chs. 13–17 give us a picture of what it is to be born again into eternal life, and so to 'pass from death to life,' a life of courage in face of suffering, of joy surmounting present sorrow, of inner and utter peace with God.

Moreover, in the great Prayer, St. John essays a definition of eternal life, and we find that it consists not in some rapt contemplation of the Absolute (as the Greek mystics averred) but in 'knowing' the 'real God' through Christ, *i.e.* having personal relations with Him, founded on love. When you know you are loved by God (John would say), respond to that love by faith and obedience, and live in love with your neighbour, knowledge of God and eternal life are yours.

We are now better able to say what the adjective 'eternal' signifies. It cannot mean simply 'endless'; it must stand for something which transcends the process of time. The oft-repeated 'I am' (*Ego eimi*) of Jesus signals in the same timeless direction. So does the Evangelist's use of the word *alēthinos*, which means 'real,' archetypally 'real' in the Platonic sense. But John leaves Plato, for he says that Christ is the 'real bread,' as He is also 'the real vine.' Christ embraces in Himself all 'real' existence. Above all, His relation with the Father is archetypal; and He brings men into this relation of the Father and the Son, a relation clearly eternal in the sense of being independent of time. This relation (John claims) became actual in the Ministry of Christ and supremely in His sacrifice on the Cross. There, if anywhere, we may learn something not only about history but about eternity.

What is it? Christ's whole Ministry was the revelation of the eternal glory and the communication of eternal life to men. There is paradox here: we see a twofold activity, at once historical and suprahistorical, made actual in time and yet independent of it. At one point the two activities coincide completely. This, on the historical plane, is the death and resurrection of Jesus Christ, *sub Pontio Pilato*; on the suprahistorical plane, it is the love of God for men.

History, then, has become capable of admitting the action of the suprahistorical, where the necessary conditions are present. Can we experience it? Yes, through the action of the Spirit. For the Paraclete continues the work of Christ, and though separated from them by many centuries, we, like the first disciples, may be reborn into eternal life. 'Whenever a person, in baptism, is born of water and the Spirit, the work of the incarnate Christ is repeated. Whenever men feed on the eucharistic bread, Christ gives Himself again upon the Cross for the life of the world, and rises in glory.'

Eternal life, in fine, is the life which God lives and which He imparts to His creatures in the act of loving them. Though His loving action takes effect in time, it is above it. Man's life is never inherently imperishable, since it ever changes with the 'ever-rolling stream.' But 'at every moment our life is indestructible, so far as it consists in a personal relation with God: at every moment of time, and also beyond historical time.'

As our readers will have noted, DODD's thought grows more difficult as he wrestles with the profoundest implications of St. John's doctrine of eternal life, and inevitably the latter part of our summary loses some lucidity. The remedy is for the reader to buy DODD's book, and study the essay for himself. When he has done this, let him turn back to the one which precedes it—on the communion of saints. Nothing more deeply and truly catholic on this theme has been written in our time.

If the index of a book, beginning with Aeschylus, Aquinas, and Aristotle, ends with Zarathustra, one would not immediately conclude that it contains a series of studies in Christianity and Communism. On reflection, however, one would agree that the ramifications of such a theme may well justify citation from a wide range of classical and mediæval thought, as well as from contemporary opinion.

This observation is suggested by the large field of enquiry and the wealth of quotation in *Christian Faith and Communist Faith*,[1] a collection of essays by members of the Anglican Communion, edited by Professor D. M. MACKINNON. Two questions which many people are asking to-day are here answered by distinguished writers, expert in various spheres of study. How comes it that so mistaken a faith as the Communist holds has such effective power? What, if anything, has one-third of a century of Soviet rule to teach the rest of the world? The answers to these two questions may ultimately be complementary, but each of them deserves examination.

[1] Macmillan; 21s. net

One fact is abundantly clear. The strength of Communism does not lie in the individual elements which are combined together within its main principle of dialectical materialism. Its assertions about history, economics, politics, philosophy, or science are demonstrably open to criticism piecemeal, and part of the value of this book is precisely in such a demonstration. The idea that the proletarian revolution will be different in its finality from all the other revolutions of history is naïve and improbable. The attempt to estimate a man's real significance in terms of the function he performs in the world must reduce all men—even the philosophers — to the level of mere technicians. The principles of 'social clockwork and utilitarian morality,' based not on aspirations about what man ought to be, but on scientific insight into what he is, may well be attributed to the false beliefs of a prophet 'who fancied himself in nineteenth century metaphysical clothing,' or of his followers who conceive of themselves as scientists.

Such arguments as these—and many others—may cogently be presented without touching the heart of the matter. Where Communism seems unrivalled is not in its detailed analysis of this or that aspect of our human society, but in its presentation of a world-picture in which all these diverse elements come together and illuminate one another in apparently convincing fashion. Thus it can explain, at one and the same time, a wide variety of events which otherwise seem to fall apart. The false simplicity of such an effective blending of varied and even conflicting ideas at once makes it attractive to the popular mind and baffling to the more thoughtful, who are driven to such an attitude as Existentialism, which 'is not so much a positive doctrine as a language designed for the rhetorical expression of perplexity.'

What can we learn, particularly in the interests of our Christian faith, from this state of things? First and foremost, it is plain that any *partial* proclamation of the gospel is unlikely to succeed against a faith the strength of which is the *totality* of the impression which it makes. Has the Christian conception of Social Justice—the truth, for instance, 'that a man's most fundamental right is the right to fulfil in his life the will of God for him'—been woven clearly into the presentation of the Christian faith? Have we made it plain enough in the contemporary world that Christianity leaves no room for the idea that history is either an unsuccessful experiment in creation, or a realm altogether outside God's jurisdiction? Need we be surprised that, if we say little or nothing about our future hope, as related not to the individual's survival only but to the corporate destiny of mankind and as vital in all our concern for the historical process, Communist eschatology will fire the wills and imagination of men?

A second lesson, in the realm of practice, is no less plain. Time and again the argument brings us to the issue of *action*. The idealism of Hegel, from which Karl Marx reacted so strongly just at this point, tends to retreat from the concrete exchanges of action into the inner life of mind. It does not possess or impart the belief which Communism so consistently inculcates—that by ruthless, intelligent action men can master their situation. In Christianity alone is there a better way. The life of mind need not be divorced from action, nor action from the inner spirit of man—and if Christian action be supremely manifest in prayer and worship and in life its significance will be more effectively displayed.

Does organized Christianity possess the forces necessary for the task of overcoming this dichotomy, or is the tension to go unhealed? The answer given in the last essay of the series is realistic but not unhopeful. 'Although the Church, in one sense, is profoundly ill-equipped to face and meet the needs of the present, in another sense she has all the equipment she requires in what she is—men and women brought with all they are and will be into the context of the action of Christ's passion and resurrection whereby the world is renewed. The Christian faith knows nothing more ultimate than this action.'

One further point may already be evident. These essays are not easy reading. They will not provide the Christian in the street with slick answers to Communist propaganda. But they serve a deeper purpose. Themes like the Measure of Man, or Truth and Truthfulness, or Historical Materialism cannot be discussed without difficult arguments and complicated enquiries. But the effort to follow the theses presented is always worth while, and especially rewarding is a study of the demonstrations here presented of the Faith of the New Testament and of the Christian Understanding of Human Life and Destiny. In the inevitable variety of style and subject the various authors maintain a uniformity of scholarship which justifies the Bishop of Chichester in his introductory reference to 'their respect for truth, their careful consideration of the documents and the trends, their sense of justice in matters of controversy, their modesty and their penetration . . . as a worthy example of a co-operative effort in the true Anglican spirit.'

Romans vii. Reconsidered—III

By the Reverend C. Leslie Mitton, B.A., M.Th., Ph.D., Birmingham

In the two previous articles we have seen that Ro 7 has been variously interpreted as describing (*a*) Paul's pre-conversion experience (Position I), (*b*) his mature Christian experience (Position II).

The present writer, if compelled to choose one or other of these alternatives, would much prefer Position I, since the difficulties it presents appear less serious than those which beset Position II. But Position I is not free from difficulties.

May there not be a third possibility which can incorporate the merits of the other two, and avoid their weaknesses ?

In our search for it, we will begin by reminding ourselves of the main difficulties which still beset Position I, even after other criticisms have been answered. They are as follows :

(*a*) The present tenses in $7^{14\text{-}25}$ have not been adequately accounted for.

(*b*) 7^{25b} in its present position is difficult to harmonize with Position I. It reads like a most disappointing anticlimax. For that reason a new place has been sometimes suggested for it, after *v.* 23. But there is no manuscript evidence for this, and an interpretation which demands such arbitrary treatment of the text cannot but be open to grave suspicion.

(*c*) A third difficulty lies in the assumption of some advocates of Position I that the miserable conflict of Ro 7 lies entirely in the pre-Christian past, and that after conversion nothing of the kind ever recurs. In fact, of course, even in the mature Christian, there is a painful sense of incompleteness, and always a dread danger that strain, tension, and even failure may win their way back into his life.

Is it possible so to modify Position I, that the three difficulties just enumerated are removed ?

Many writers who, in the main, give their support to Position I nevertheless feel it necessary to utter a warning that the condition described in Ro 7, though no longer to be regarded as characteristic of the mature Christian, may nevertheless be re-awakened within him. This most certainly will happen if he fails to realize that this new relationship with God, and the new quality of life deriving from it, is entirely the gift of God. This gift has been bestowed, not once and for all, but, in a sense, as the manna was given in the wilderness, a day at a time. It needs to be received not just at the time of conversion, but day by day, even moment by moment. The Christian's life must remain one continuous act of unbroken dependence on God and receptiveness towards Him. Only as the Divine reinforcement is constantly re-appropriated is he able to ' walk by the Spirit.' If once he begins to imagine that this new inner strength, this new wholeness of heart, is his own, and any trace of pride and self-confidence creeps in, he is doomed. He is never beyond the need of Paul's warnings : ' Let him that thinketh he standeth take heed lest he fall.' ' We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves.' If a poor creature of flesh and blood and corrupt instincts is to be able to walk by the Spirit and not obey the dictates of the flesh, it is only this exceeding greatness of God's power which can bring it about. This point of view is well expressed by A. E. Garvie : Even in the Christian, ' holiness will sometimes cease to be for him the spontaneous exercise of an indwelling power, and will appear as a hard task to be discharged ; the contrast between desire and duty . . . will present itself in his experience though Christian ; . . . *This experience is his not as a Christian, but in so far as he falls short of claiming and using the grace offered to him in Christ*' (*Romans* in *The Century Bible*, 174).

This may appear admirable, but is it what Paul actually says in Ro 7, or is it what we should like him to have said, and so are forcing into his words ? Is there anything in this paragraph of Paul's to give us grounds for thinking that he is describing, not merely the experience of a man prior to his conversion, when he was trying to do the right in his own strength, and meeting constant failure, but also the similar experience into which that same man, even after his conversion, can all too easily relapse, if he loses touch with Him who alone is the Lord and Giver of Life ? May we legitimately regard it as a description both of a miserable past from which the Christian has been delivered, and also of a miserable present into which he may fall again, if ever he begins to imagine that it is in his own strength that he stands ?

There are indications that this may well be

precisely what Paul means. The clue may be found to lie, where so often it does, at the very point where the problem appears most intractable. This point is the second part of Ro 7^{25}, which, as we have seen, upholders of Position I often feel compelled to transfer to some less unsuitable context.

This sentence in the Revised Version of the Bible reads : ' So then I myself with the mind serve the law of God ; but with the flesh the law of sin.' The Greek, as Paul wrote it, is : *ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.*

It is true that the two English words ' I myself ' may seem to be a reasonably adequate translation of the Greek words ' *αὐτὸς ἐγὼ.*' The fact of the matter is, however, that most interpreters treat the sentence as though the words ' I myself ' were a superfluity, that could be ignored. The meaning they find in it is adequately expressed by a simple contrast between ' mind ' and ' flesh.' It is clear, however, in the Greek that the two words *αὐτὸς ἐγὼ* are exceedingly emphatic, far more emphatic indeed than the English words ' I myself ' would suggest. Yet very few translators attempt to make their English version correspond to the extreme emphasis indicated by these two Greek pronouns. Not only are the Authorized and Revised Versions content with the almost formal ' I myself,' but such modern translations also, as Weymouth's [1902], *The Twentieth Century New Testament* [1902], and *The Book of Books* [1938]. The fact is, however, that *ἐγὼ* by itself would fully represent the English words ' I myself.' Why then did Paul introduce the *αὐτὸς* as well, making the combination *αὐτὸς ἐγὼ* so unusually emphatic ? How best can we interpret this verse so as to do justice to Paul's meaning here ? What translation will best render the significance of these two small but important words ?

The American Revised Standard Version adds a little more emphasis by translating : ' I of myself. . . .' Moffatt and J. B. Phillips come nearer still to doing justice to the Greek words. Moffatt has : ' left to myself . . . ' and Phillips : ' In my own nature,' though both these translators are so attached to Position I, that even with their more adequate translation, they still feel it necessary to transfer the sentence back before *v.* 24.

Is it not possible, however, that in the adequate translation of these two Greek pronouns lies the solution which will not only allow *v.* 25b to stand in the text where we find it, but also to point the way to this third interpretation of the whole passage which may serve as a ground of reconciliation, on which Positions I and II may be brought into harmony ? Or if that is not possible, an interpretation which will modify Position I so as to make it more consistent with the precise form of Paul's wording of the paragraph ?

The significance of these pronouns seems to be to make it clear that Paul is here speaking of himself as he is ' *entirely on his own,*' without that inward reinforcement and cleansing associated with a true conversion. It is not a question at all of whether this is past or present. It is a question of the difference between the man who is ' entirely on his own ' in his effort to achieve righteousness, and the man who is ' in Christ,' and who is therefore fortified by the Holy Spirit. It is the mark of the sad plight of our human nature that even after we have been delivered from that moral isolation from God, which inevitably spells defeat, we can still slip back into it, and experience all over again its characteristic helplessness and frustration.

On this interpretation Ro 7^{14-25} becomes a description of the distressing experience of any morally earnest man, whether Christian or not, who attempts to live up to the commands of God ' on his own ' (*αὐτὸς ἐγώ*), without that constant reliance upon the uninterrupted supply of the resources of God, which is characteristic of the mature Christian. It is especially applicable to a man ' under the law,' even if he be nominally a Christian, for whom Jesus Christ is pre-eminently the embodiment of the highest moral standards which he knows, and to which he feels himself obliged to aspire. It can also be true of the converted Christian who has slipped back, as can so easily happen, from daily dependence on the free grace of God in Christ into a legalistic attitude to God and to righteousness. So it is both past and present in its reference, since Paul looks back to the time before Christ transformed his life, and came to ' live in ' him, when he was ' on his own ' (*αὐτὸς ἐγώ*), and also humbly recognizes that pride and carelessness may bring him back again into what ought to lie wholly in the past, but may return into the present.

It is interesting to note that Nygren's translator at one point introduces precisely the same phrase as Moffatt uses to translate these two key pronouns : ' Left to himself.' On p. 302 we read : ' Man, *left to himself,* cannot fulfil the requirement of the law.' There is also another phrase, quoted by Nygren from S. Odland, which also gives their meaning very well, if somewhat colloquially : ' The apostle here does not go beyond what the Christian is and is capable of, when *standing,* as it were, *on his own legs,* with his new will, but isolated from the influence of the Spirit, and confronted with the demand of the law.' This particular explanation Nygren sets aside as an abstraction, and justifiably so, for to separate hypothetically the new will, in a converted man,

from the influence of the Spirit, is a purely theoretic possibility, not an actual experience. The explanation we advocate, however, is not an abstraction, but a dread possibility, sometimes a dread reality, in the Christian's life, when through carelessness or pride the good things of God seep away and are not continually replenished in his experience, and he finds himself once again *αὐτὸς ἐγώ*, 'left to himself.'

This idiomatic phrase of Moffatt's is a good rendering of the Greek words, provided we are content to treat it as an idiom, and do not press the grammar of it to mean that God has left man, as though man has been let down by God. When the Christian man relapses into the state of *αὐτὸς ἐγώ*, it is because he has left God. Nygren quite rightly affirms that the 'Christian is never left to himself,' in the sense that God never deserts him, or withdraws His resources from man's use. But it is a grim truth that the Christian can 'fall away' into a sinful state of relapse in which he becomes guilty of 'leaving God out,' and so finds himself 'on his own,' and 'relying on his own resources.'

Let us provisionally take *v.* 25b in this sense, and see how it harmonizes with the context in which it stands. In this case the real end of ch. 7 is 25a, which offers the key to the triumphant Christian life, and prepares the way for ch. 8, which expounds that life. In 25b, therefore, Paul pauses to summarize what he has been saying in 7^{14-24}. We may paraphrase it in this way: 'This then is the conclusion to which I have been leading: when I rely on my own resources, and cease to depend on God, then this is what happens —I continue to acknowledge with my judgment the authority of God's commands, but in my thoughts and actions it is the authority of sin which holds sway.' It is a sober summary of a permanent truth—what life is like when I am '*αὐτὸς ἐγώ*.'

Then, in striking contrast to the '*αὐτὸς ἐγώ*' comes, in 8, the description of the man who is not '*αὐτὸς ἐγώ*,' but 'in Christ.' In contrast with 7^{25b}, and resuming the note of triumph which 7^{25a} has just struck, Paul continues: 'There is therefore no condemnation for them that are *in Christ* Jesus.' That is, whereas '*αὐτὸς ἐγώ*,' I find life to be muddle and failure, and I am burdened with guilt and dominated by the tyranny of sin and the fear of death, to those who are '*in Christ*' all is different. The antithesis to '*αὐτὸς ἐγώ*' is therefore 'a man in Christ' (2 Co 12^{1}; *v.* 17).

As Ro 8 develops this congenial theme, we find that we have passed out of the storm and cloud of 7. No longer are we faced here with the anguish of an accusing conscience, and dread of the judgment of God, and fear before His punishments. The past failures are no longer counted against us, and we are provided with that which prevents their recurrence, if we are willing to avail ourselves of it—if each will live as a 'man in Christ' and no longer '*αὐτὸς ἐγώ*.'

Romans 7 may therefore be said to deal with the condition of a man who is trying to do right, as he understands what right is, but who is not 'in Christ.' Such a man may be one who has not yet been converted to Christ, or one who has relapsed from Christ. It is concerned, therefore, neither exclusively with what is past, nor with what is present, but with that which was true of Paul's past, and may become true of the present.

This interpretation allows us to understand *v.* 25b in its position in all the MSS., and also brings out the significance of those two pronouns which clearly were full of meaning for Paul, though often apparently unnoticed by English translators and commentators.

It also stresses the Christian's need of unceasing reliance upon God, and the imminent danger of the return of strain and struggle and failure, if that reliance ceases.

Of the three main difficulties affecting Position I (as mentioned on page 132), only the first one remains —the use of the present tense throughout 7^{14-25}. This too falls into place, if Paul is thought of as describing not merely a past experience, but one which is potentially ever present, one indeed which is actually present to a man who is '*αὐτὸς ἐγώ*.' It is such a man that the chapter is about. So far as man's own nature goes, even that part of him which is morally in earnest and aspiring towards life's ideals, is delineated with devastating truthfulness in these revealing verses. There we see ourselves as we are '*αὐτὸς ἐγώ*,' as we have been, still are, and shall remain.

A modern metaphor may help us to say in our own way, what Paul is saying in his. Man is a moral diabetic. Left to himself, he is in spirit terribly diseased and morally ill. There are, however, physical diabetics, who can live a normally healthy life by the regular use of injections which provide an adequate antidote to the poison in their blood. They are called 'controlled' diabetics.

So man, the moral diabetic, may receive into his ailing nature Divine reinforcement, which establishes a 'control' over his sinful nature. Let him, however, at any time cease to avail himself of the constantly offered gift of the Holy Spirit, which is the privilege of all who are 'in Christ,' and his ailment reasserts itself, and his borrowed health is forfeit. He is never wholly cured, no matter how fit and well he seems to be by virtue of his vicarious health. His illness is only controlled

and it remains so only so long as the controlling power is regularly received.

Let us see how this interpretation accords with the beginning of this paragraph at 7^{14}. In 7^{13} the past tense is still being used, as Paul describes how sin got its hold upon him in the days gone by, by using the Law, which forbade sin, in order to provoke it. In this way sin has been shown up in its true nature, as something unspeakably sinful, in that it used a good thing (the moral law) in order to pervert man's nature. 'For,' he continues in 7^{14}, 'we know that the law is spiritual; but I (ἐγὼ δέ) am carnal, a bondslave of sin.' It is not impossible to understand these words as still referring to Paul's pre-Christian days, even though the present tense is now introduced. It slips in so unobtrusively that we are hardly aware of any change of tense. And indeed this is not surprising, if, as we are arguing, there is no real change of tense, since Paul is describing not only the past as it was lived in self-reliance and separation from God, but the present too, if ever that same self-reliance reappears.

We notice, too, the significant ἐγὼ δέ as this crucial paragraph opens. 'I, as a human being' is the subject of it, 'I,' apart from any Divine endowment which may transform the situation. We notice, also, how this 'I' (ἐγώ) recurs. In the short paragraph, 7^{14-24}, it is introduced on five separate occasions, before it is finally summed up so emphatically on the sixth occasion in the αὐτὸς ἐγώ of 7^{25}. In striking contrast we find that in all the thirty-nine verses of ch. 8, there is not one single ἐγώ.

We conclude, therefore, that Ro 7^{14-25} is not meant to be either a description of Paul's pre-Christian experience, nor is it to be taken as a description of a 'man in Christ.' It is rather the description of a man who is trying to live the good life, but doing it in his own strength, relying on his own resources, whether the period in his life be before his conversion to Christ or after it, in a later period of 'back-sliding,' when through carelessness the absolutely essential 'injection' of Divine power has been neglected.

Besides this it stands as an urgent warning to every Christian, that only the grace of God, made effective through the constant quickening of the Holy Spirit, enables the Christian man to live at a level above recurring struggle and defeat,

> Mighty, so as to prevail
> Where unaided man must fail.

The Christian man, however, is not 'unaided.' He is 'in Christ.' He has 'the Spirit of life in Christ Jesus.' He has the promise: 'Walk by the Spirit, and ye shall not fulfil the promptings of the flesh.'

Literature

FAITH AND ORDER AT LUND

In *The Third World Conference on Faith and Order, Lund, 1952*, admirably edited by Dr. Oliver Tomkins (S.C.M.; 21s. net), we have a volume which will take its place in the succession of the volume about the Lausanne Conference of 1927 which was edited by H. N. Bate and the volume about the Edinburgh Conference of 1937 which was edited by Professor Leonard Hodgson. These three volumes epitomize in an authoritative way the whole history of the Faith and Order Movement, and they will be indispensable source-books for future church historians when they come to deal with what will surely be regarded as one of the most important aspects of the life of the Church in the twentieth century. But this present volume has also its immediate interest for those who wish to understand the Church of our time and its quest of unity.

The book has three parts, followed by fifty pages of useful appendices. Part I gives the official Report of the Conference on the three subjects on which the Theological Commissions had done their preparatory work—the Nature of the Church, Ways of Worship, and Intercommunion (a Report already published in booklet form). Part II gives an excellent sketch of the development 'From Edinburgh to Lund.' Part III, which occupies the greater part of the book, is entitled 'The Proceedings of the Conference.' Those who were present at Lund will find here a very refreshing reinforcement of their memories and impressions, and many who were not present may feel as if they had been, or at least will get a very good impression of what was done in that crowded fortnight. Perhaps the greatest general interest will be in some of the notable addresses here printed, addresses by outstanding theologians and ecclesiastical statesmen who had been invited to address the Conference on particular topics. There is the Presidential Address of Archbishop Brilioth, who played such a distinguished part. There is the thought-provoking

address given by Professor Hodgson (and most cordially received) as an introduction to the work of the sections. There are two impressive addresses by Professor Edmund Schlink of Heidelberg and Dr. Oliver Tomkins on the task of Faith and Order in 'a pilgrim Church.' Two successive speakers on Social and Cultural Factors in Church Divisions are from beyond the Iron Curtain, Dr. Josef Hromadka of Czechoslovakia and Bishop Peter of the Reformed Church in Hungary. When we come to 'the Calling of the Church to Mission and Unity,' we have addresses from still farther East—from Rajah B. Manikam (India), D. T. Niles (Ceylon) and Farid Audeh (Syria and Lebanon).

No one can miss the relatively new emphasis on the non-theological factors in our disunity. This has never been quite absent from the Faith and Order Movement since Edinburgh 1937, but it has become very much more marked since Dr. C. H. Dodd's celebrated letter, and while it was decided not to have a separate section of the Lund Conference devoted to this subject, it was constantly present as a background and was often in the foreground, where indeed it must remain. Another relatively new emphasis is on the close connexion that ought to exist between the cause of unity and the world mission of the Church, and the Younger Churches will not let us forget this, as was seen at Lund. Finally, this notable volume will confirm the impression received by many delegates that the discussions at Lund were on a deeper theological level than anything attained at earlier conferences.

D. M. Baillie

THE KINGDOM OF GOD AND THE CHURCH TO-DAY

The Kingdom of God : The Biblical Concept and Its Meaning for the Church, by Professor John Bright, of Union Theological Seminary, Richmond, Va. (Abingdon-Cokesbury Press ; $3.75), is an uncommonly good book. Dr. Bright believes that the concept of the Kingdom of God is the unifying theme of the Bible. Accordingly, he traces the growth of the concept through both Testaments, and the result is, incidentally, as full, balanced, and readable an account of Biblical history and religion as the working minister could wish for. The book is dedicated to Professor W. F. Albright, whose chronology and general standpoint on matters critical and historical are pretty closely followed.

Dr. Bright shows a wide acquaintance with the scholarly literature on his subject. But his purpose is practical rather them academic. He does not hesitate at the end of a chapter—say on the prophets—to point out their relevance for to-day. (This is quite in keeping with his sub-title.) His summary of the New Testament *kerygma* is excellent and his arguments for the unity of the Testaments are forceful and quite convincing. He shows the 'tension' in which the Early Church lived, with its assurance that the Kingdom had already come with Christ and its expectation that Christ would speedily return in glory. He recognizes that it is extremely difficult for us to think in the eschatological patterns of the Bible. Yet he is convinced, and he states his conviction eloquently and passionately, that it is exactly to our contemporary situation that the Bible speaks. The misty delusion of the halcyon days before the Wars is gone. 'History is a judgment, and in it civilization is judged. The old prophet sense of the judgment of God in history no longer seems in the least irrelevant or far-fetched. For we know, if we are not blind, that a society that has flouted the law of God and placed gain above rectitude, that has worshipped a sorry procession of false gods dressed up in jack boots, that has defaced and violated the creature made in the divine image, that has been vaguely religious in a sentimental sort of way yet has cared for nothing so much as its material comfort—is under indictment. That society must now stand in history and show cause why it should continue to exist! This judgment hangs over us ; we do not know how to save ourselves from it, frantically though we try. And it is in this context of desperation that the Church to-day speaks.'

Any preacher who wants to know what the message of primitive Christianity was, and how he may interpret that message in terms of to-day, should read this moving book.

C. R. North

CHESTER BEATTY PAPYRUS

In *The Text of the Epistles : A Disquisition upon the Corpus Paulinum*, the Schweich Lectures for 1946 (Oxford University Press ; 27s. 6d. net), Dr. G. Zuntz of Manchester University gives us the first major critical evaluation of the Chester Beatty Papyrus of the Pauline Epistles (P^{46}).

After an introductory chapter on 'The Situation and Task of Textual Criticism To-day,' the first lecture deals with 'The Oldest Manuscript' (P^{46}) ; the second lecture discusses P^{46} and the B-Text, its closest ally (the 'Cæsarean' text is a Euthalian-Pamphilus edition of this 'Alexandrian' text) ; next, Dr. Zuntz examines the relation of the Western text to the 'Alexandrian' (P^{46}, B etc.) ; the third lecture is concerned with the

testing of the oldest evidence for the Pauline text in early patristic sources.

The first conclusion which emerges is that, while there can be no question of the dependence of B on P^{46}, both belong to the same 'ancient and narrow branch of tradition,' a branch of high quality; Westcott-Hort's valuation of the Vatican authority is fully confirmed by its century-older ally P^{46}: 'The early date of the text-form which this group preserves is fixed by its oldest member (P^{46}), and its high quality borne out by many striking instances. B is in fact a witness for a text not of *c.* A.D. 300, but of *c.* A.D. 200.' Nevertheless, this is not to say that B alone preserves the 'neutral' or 'true' text, the *Graeca veritas* of the Apostle; this early 'Alexandrian' group, still more than a century away from the Apostolic autograph or archetype, is by no means free from textual errors, where other families have preserved the correct reading.

On the relation of the Western text to P^{46} B, etc., Dr. Zuntz observes that these 'great Alexandrians' leave the vast majority of purely Western readings unsupported, but Western readings occurring in non-Western tradition have the support of one or some of them in most instances. He concludes: 'Western readings in non-Western witnesses are generally ancient survivals. They are not, in the relevant witnesses, secondary intrusions into a previously pure form.'

Even purely Byzantine readings may be ancient, and Byzantine readings recurring in Western witnesses, the author decides, must be ancient, going back to the time before the emergence of separate Eastern and Western traditions, *i.e.* into the second century.

The net result for textual theory is at once to confirm Westcott-Hort's high estimate of the value of the B text by the reinforcement of P^{46}, yet at the same time to dispose of the nineteenth century dogma in which an exaggerated estimate of B led to the investment of it with Episcopal, if not Papal, authority. No single text or 'family' has a monopoly of the true text; all the great branches have roots stretching deep into the earliest textual soil; every reading which can be shown to be early has to be considered on its merits, wherever it occurs (the tenth-century minuscule 1739 is one of our most valuable witnesses for the text of the 'great Alexandrians').

As the author himself declares, this book is a hard cake to digest. Its central core consists of collections of data which are intended, not for arm-chair reading, but for patient desk-work, with the critical tools beside one.

It is, however, an important book, by one who has pioneered other ways in the field of textual criticism. In this work Dr. Zuntz has succeeded in blazing a trail into new country. It is to be hoped that he will go on to extend his exploration into the even more difficult terrain of the Gospel text.

MATTHEW BLACK

STUDIES IN CALVIN AND LUTHER

One of the heartening features of recent publishing is the considerable place given to fresh study of the doctrine and work of the Reformers. Two books of this sort are before me, both excellent in their own way.

First take *Calvin's Doctrine of the Word and Sacrament*, by the Rev. Ronald S. Wallace, M.A., B.Sc. (Oliver and Boyd; 18s. net). Mr. Wallace's aim is to let Calvin speak for himself. 'What is most important in the study of Calvin to-day is to reveal what the Reformer himself actually said, in order that misconceptions about his teaching may be cleared away. Therefore this work is not a critical study of Calvin but an attempt to express his teaching as copiously, fairly, and sympathetically as possible.' A book with such a purpose might have been a mere compilation. This, however, is more than that. Mr. Wallace, while quoting extensively, sets his quotations in a framework of his own which is generally illuminating and certainly serves to make the whole work readable as a continuous exposition. Recognizing, too, that Calvin is above all a Biblical expositor, Mr. Wallace draws his quotations mainly from the Reformer's Commentaries, while not neglecting the 'Institutes' and other writings.

There is no index; but in the Table of Contents the eighteen chapters are set forth with sections and sub-sections, so that it is easy to find the material for any aspect of Calvin's views.

In view of present concentration on the doctrine of Baptism, it is of interest that Calvin held strong views on the likelihood of early regeneration of Christian children. He even suggested the possibility that God might regenerate some infants when they are baptized, though that, he insisted, could not be a universal rule. Baptism, he held, 'only seals the salvation of which they were previously partakers,' for 'infants may obtain salvation without Baptism.' This regeneration and salvation is given to infants outside the usual dispensation, which requires faith. Commenting on Ac 8^{37}, he says, 'Though faith be requisite in those who are grown up, yet this is falsely transferred to infants whose condition is quite different.'

A more massive work is *The Righteousness of God*: Luther Studies, by the Rev. Gordon Rupp (Hodder and Stoughton; 25s. net).

By his earlier work, 'Luther's Progress to the Diet of Worms,' Mr. Rupp put himself in the front rank of English students of Luther. That earlier book may be said to provide the historical framework for the central portion of this volume, which consists of an examination of Luther's theological development during the formative years 1509–1521, based on a detailed study of his vocabulary. The crucial conception is that of 'the righteousness of God'; but the use of many other terms is also examined, and the discussion takes account particularly of Luther's lectures on Psalms, Romans, Galatians, and Hebrews. Throughout, Mr. Rupp properly stresses the phrase *coram Deo* which Luther uses hundreds of times, for his concern is not primarily with man as he behaves among his fellows but as he stands in the presence of the Holy and Living God. Moreover, the righteousness of Christ is never something merely externally or legally applied, but is Christ's personal presence in the believer through faith and by the Holy Spirit. In this connexion Luther has been given too little credit for depth and originality. Luther found the idea of imputation and non-imputation in Ps 32 and Ro 4 and used it in his discussion of the continuance of concupiscence in the believer, but that does not mean that he took over the views of William of Occam or that he prepared the way for the forensic categories of later Protestant scholasticism. Luther's thought moves in a more religious realm—'we are sinners in ourselves and yet by God's reputation we are just through faith.'

In the first part of the volume Mr. Rupp, recognizing that what men have believed about Luther throughout the last four centuries is itself a factor in history, deals with 'the historians' Luther,' and includes a fascinating chapter on the strange and troubled career of Captain Henry Bell, the translator of an edition of Luther's 'Table Talk' which was published in London in 1652.

In the concluding part Mr. Rupp turns his vast knowledge of Luther's works to account in revising the common opinions on certain important issues, notably Luther's views on the Church and on the nature, extent, and limits of temporal power.

From the point of view of students a valuable feature is that, besides the bibliography and general index, there are an index of subjects and technical vocabulary and an index of quotations from the great Weimar edition of the Reformer's works. Mr. Rupp has made himself acquainted with the vast literature on Luther that has sprung up in the last half-century from America to Finland and from Italy to Scandinavia. His book is indispensable for the student of Luther and the Reformation. One could wish that it might also draw the attention of instructed churchmen of all traditions, for it is important for ecumenical conversation that misunderstandings and misrepresentations of Luther should be cleared away. To that end this book makes a vital contribution, both readable and erudite.

There is a misprint in a date on p. 22 and in the numbering of a Psalm on p. 238.

STEWART MECHIE

ECLIPSE OF GOD

Students of the philosophy of religion owe a debt to Messrs. Gollancz for making available to British readers *Eclipse of God*, by Martin Buber (15s. net). It is very well worth reading, and indeed, is full of suggestion.

Its title shows that this remarkable Jewish thinker takes his stand with those who see that for the present age the road to faith lies through radical unbelief, the passage to metaphysical theism through a serious atheism. Buber's book is hard to summarize; for in its pages we are allowed to overhear the author of 'I–Thou' wrestling with himself and with his God. It is meditation rather than systematic exposition. But if one takes the problem of God seriously, still more if one sees even a little of the issues raised for philosophy by Pascal's famous *mot*: 'not the God of the philosophers' etc., to share the author's journeying can only be stimulus and illumination. Buber is a religious thinker, and the way of one who sees that 'religion must know knowledge not only as a need but as a duty' can never be an easy one, least of all in the twentieth century.

I think the publishers over-estimate in their 'blurb' the worth of Buber's critique of Jung. Certainly he calls attention to the contemporary revival of Gnosticism (cf. certain continental comments on Simone Weil); but a critique of Jung's work can hardly be contained in the few pages devoted to it in this book. No; I suspect the value of the book lies in its engagement with the problem of God. For that I know I shall return to it often.

D. M. MACKINNON

DEUTERO-ISAIAH

It is a deplorable fact that, in spite of the importance of Deutero-Isaiah for the Christian exegete and theologian, there is in English no full and up-to-date critical commentary on it. Old Testament scholarship is the poorer for the lack of a companion volume to G. B. Gray's superb

commentary on Isaiah 1–27. The Rev. Ulrich E. Simon's new book, entitled *A Theology of Salvation: A Commentary on Isaiah 40–55* (S.P.C.K.; 25s. net), is not intended to fill the gap. It is an essay in theological exegesis rather than a full-dress critical commentary; and it is above all as an interpretation of Deutero-Isaiah's thought that it must be judged.

Enthusiasts for theological or typological exegesis are often inclined to underrate the importance of critical introduction. This cannot be said of Mr. Simon; for his exposition of the text is intimately related to his view of the date and origin of the book, in which he closely follows Torrey. No detailed supporting argument is presented in the Introduction; but at suitable points in the Commentary the prevailing view is attacked. Perhaps Mr. Simon has put himself at a disadvantage by thus declining to concentrate his guns. For my own part, I remain unconvinced. It is difficult to take seriously the view that a prophet who foretold the return from the Babylonian Exile in such glowing terms would have been discredited by the actual course of events, and that his message would therefore not have been preserved. In spite of Dt 18^{20-22}, the example of Jeremiah (left, as Skinner put it, 'with a considerable margin of unfulfilled prediction on his hands') is surely sufficient evidence to the contrary. Nor does the usual view of the book compel us to dismiss the writer as an irresponsible enthusiast. The New Testament itself contains more than one expectation which was not literally fulfilled as speedily as some hoped.

Literary critics are divided on the question whether in these chapters we have (as in the pre-exilic prophets) a large number of brief oracles, or, on the other hand, longer literary units, forming a recognizable structure and carrying forward a coherent argument. Mr. Simon adheres to something like the latter view; and he describes the prophecy as a sermon. More space might well have been devoted to setting out its structure and exemplifying in detail the effect of repetition and contrast in form and substance. Moreover, even if there was no need to recapitulate the arguments for distinguishing the work of Deutero-Isaiah from his great predecessor, surely the relation of ch. 40–55 to 56–66 ought to have been discussed, if only to define the scope of the prophet's thought.

In the exposition of the text Mr. Simon is at pains to emphasize the distinctiveness of Hebrew religious thought against its ancient Oriental background; and he is critical of some contemporary views about myth and ritual. He is even more at pains to expound the content of the book as the revealed Word of God, and to express the prophet's thought in the language, if not of the modern man, at least of the modern theologian. There is much that is fresh and arresting; and even where the reader differs from Mr. Simon's interpretation, he will be grateful for the stimulus of his thought. But it would have been helpful if there had been more discussion of the Biblical ideas in their own setting. There is something to be said for getting one's bearings in Zion before hastening on to Basel or Bonn. Since the terms 'Messiah' and 'Messianic' are frequently used, and since the interpretation of the Servant here assumed is in some sense Messianic (and Dn $9^{25ff.}$ is regarded as Messianic), some definition of these terms would have been a guide to the reader. The term 'apocalyptic' is also used in a wider sense than is usual, Is 9, 11, and 35 being described as 'apocalyptic outbursts.'

The view of the origin of the prophecy which is here adopted rather obscures the striking parallels usually found between the Egyptian Exodus and its sixth-century counterpart. It is all the more noteworthy that in ch. 55 Mr. Simon finds an invitation to a Passover meal for which the lamb (the Servant-Messiah) has already been sacrificed. This interpretation, and the speculation that the prophet 'envisages a Messianic *chavurah*' of disciples 'who believe in healing by the Messiah's *chabburah*' (53^5) seem to take us beyond Deutero-Isaiah's own thought.

The volume includes a new translation; and the linguistic and textual notes, which are limited to a dozen pages at the end of the book, deal only with points in that rendering which call for justification.

There are several misleading bibliographical references and other slips. Of these the following may be particularly noted. Page 83 n. 3: the page references are to A. R. Johnson's 'The Cultic Prophet in Ancient Israel,' and not to 'The One and the Many in the Israelite Conception of God.' Page 89 n. 5: *chaiah* should be *haiah* or *hayah*. Page 172 n. 2: a monograph by G. Widengren is attributed to H. Nyberg, whose name does not occur in the index though he is cited elsewhere.

G. W. Anderson

IDEALISM

The author of *Idealistic Thought of India* (Allen and Unwin; 42s. net), Professor P. T. Raju, M.A., Ph.D., has a deep sense of the importance of his subject, inasmuch as he thinks that idealism in general can be avoided only if we do not carry our speculations to their fullest legitimate conclusions. His difficulty is in defining idealism, for definitions are legion; and a review of Indian and European philosophy, such as he brilliantly accomplishes, would seem to land us in inextricable confusion. In assessing the value of Indian idealism he laments that it has become far too antiquarian, and he

welcomes the opportunity, not only of eliciting anew its fundamental tendency, but also of presenting the more activist and socially applicable philosophy of contemporary thinkers, such as Rabindranath Tagore, Aurobindo Ghosh, Mahatma Gandhi, and Professor Radhakrishnan.

The essence of idealism he takes to be, not mentalism or 'idea-ism,' but the endeavour to explain the world by discovering the ideal in the actual, thus reaching not only an explanation but a *norm*, with the ultimate conclusion that law (Buddhist *dharma*) and the Lawgiver are one. With such a definition as his guiding principle he attempts to grasp the underlying purpose of Indian philosophy. He is very much afraid that in his exhaustive analysis of the vast material he may not escape the error—into which he thinks that so many Indian writers have fallen—of not being able to see the wood for the trees, but on the whole he avoids this disaster. He does not altogether escape the danger of diffuseness and overloading of detail, but the excellent summary in the last chapter helps us towards a synoptic view. His main conclusion is that even the most negative of all the Vedantic schools (the *Advaita* of Śankara) and Buddhism are not so negative as they often appear to be, and that therefore, when taken along with the more positive teaching of other schools, they may afford a traditional and a truly philosophical basis for the newer activism which is both necessary and obvious in India.

His argument is that to discover the ideal in the actual is to show the inadequacy but not necessarily the unreality of the steps taken to reach the ideal. The conceptions of the Void and Nothingness and Illusion (a poor translation of the Indian *māyā*) are not really empty but an admission of indescribableness and a confession that we cannot deduce the world from our intuitive vision of the Absolute, as Hegel attempted to do. Our human categories become invalid from the point of view of the Divine. As Dr. Raju puts it, 'How the ideal spirit works is beyond our thought to comprehend. If we attribute our sensations, categories, etc., to it, we may as well ask for the daily time-table of God.'

This is a great book, and will be very useful to philosophers and theologians both in the East and the West. Perhaps the phrase, 'even in European philosophy . . .' occurs a little too frequently, suggesting, as it does, that European philosophy is hard put to it to attain the level of Indian speculation—which in some respects has certainly been the case. But if in the author's mind there is a slight sub-conscious residuum of resentment because of patronising indifference on the part of European philosophers in the past, he will be the first to recognize that such an attitude is changing, and he makes generous amends in the closing sentence of his book, where he says it would be 'ungrateful to the West to say that Western thought has no part to play in this change of tone and stress in the philosophies of the contemporary [Indian] thinkers. It helped, and will help in the future too, to bring into prominence those idealistic systems which preached not an escape from the world, but its transformation into spirit.'

W. S. URQUHART

THE TRIAL OF JESUS

New Testament students have long had to consider the important suggestion of Lietzmann regarding the Trial of Jesus ('Sitzungsberichte der Preussischen Akademie der Wissenschaften, phil.-hist. Klasse' [1931], 313–322) without the advantage of a full reply. This need is now met by Professor G. D. Kilpatrick's essay, *The Trial of Jesus* (Oxford University Press; 3s. 6d. net). Lietzmann drew attention to the difficulties of Mark's account in 14^{55-65}, pointing out that there is no demonstrable source for the narrative, that the charge of speaking against the Temple (14^{58}) was inapplicable, and that the reply of Jesus to the high priest's adjuration was not blasphemy. He further maintained that, according to Jewish law, the penalty for blasphemy was stoning and that the Sanhedrin was competent to inflict the death penalty at this period. Thus, Mk 14^{55-65} was a Christian fiction.

Professor Kilpatrick has successfully refuted these contentions. He considers the execution of James the Just in A.D. 62, to which Lietzmann refers, and argues that the high priest Ananus lost his office because an important section of the community complained against him. The steps Caiaphas took to obtain a united front (Mk $14^{1.\,43.\,55}$ 15^{1}) are therefore significant. He also explains the difficulty that Mark ascribes the charge to *false* witnesses is not unintelligible before A.D. 70, while the Temple was still standing, and he shows that John had no qualms about the statement (Jn 2^{19}). Further, he enforces Wellhausen's argument that a prophecy of the destruction of the Temple still counted as blasphemy in the time of Micah and Jeremiah, and refers to Rev 11^{2} and Ac $6^{13f.}$ as first-century evidence. The high priest's adjuration is explained by the desire to bring a charge against Jesus which would carry weight with Pilate, and Dr. Kilpatrick infers from Mk 15^{2} that Caiaphas elicited Jesus' claim to be the King of Israel. He discusses the various instances which Lietzmann brought forward to sustain the view that the Sanhedrin had the power to inflict death, and maintains that some of them are irrelevant and others uncertain.

The Dean Ireland's Professor of Exegesis has undoubtedly brought forward powerful arguments against Lietzmann, and they are all the more effective because of the modesty of his conclusions. A case, he claims, 'can be made out for the view that behind Mk 14^{55-65} lies a tradition which need not be a fiction of the Early Church, but the product of a series of events that occurred at this point in the Passion.' If the narrative leaves us questions and problems, he says, this is neither surprising nor disquieting. It is probable that he understates his results. There can be no doubt that his discussion ought to be pondered by every student who believes that the historical value of Mark is a vital issue. The essay is a first-class piece of historical research.

VINCENT TAYLOR

Professor Julian Price Love, D.D., of Louisville Presbyterian Seminary, U.S.A., has made a singularly fresh and arresting approach to the study of the Gospels in his book, *The Gospel and the Gospels* (Abingdon-Cokesbury Press; $2.75). His aim is to study the one gospel in the many. He is impressed by the oneness of the gospel as a whole. He desires to bring home this truth, not only to professed students, but also to the pastor, the scholar, and the Sunday School teacher, and he succeeds in writing a book which is popular in the best sense of that term.

The plan followed is unusual. First the fourfold Gospel of the Passion is presented as found in all the Gospels, then the threefold Gospel as it is contained in the Synoptics, then the twofold Gospel which appears in Q, which is described as 'an ethic grounded in love.' These studies are followed by a chapter under the title 'Idealization in the Gospel,' in which Matthew's 'Sermons,' the New Law, Jewish Interests, the Use of the Prophets, the Doctrine of the Church, and the Worship of Christ are treated, together with similar topics suggested by Luke, the World-wide Setting, Piety and Devotion, the Softened Touch, Social Passion, and the Lukan Passion Narrative. Later chapters expound the Realism in the Gospel in Mark and John, and, finally, the Unity of the Gospel, especially as seen in the Gospel of Redemption.

The whole is written in a pleasing and attractive style. Critical and historical problems do not fall within Dr. Love's purpose. What, however, is attempted is fulfilled, and the book is sure to meet a wide need. All the sources of the Gospel, it is argued, join in presenting the story of redemption. 'The God they proclaim is one whose very nature it is to save. The humanity they deal with is that which needs saving and can be saved. The Christ they herald combined in His Person the nature of the redeeming God with the nature of redeemable man.' This positive note characterizes the whole book, and for this and other reasons it is heartily to be commended.

While Professor Paul E. Johnson is a teacher with wide tutorial experience and gives a formidable list of research workers and others who have helped towards the making of his volume, *Psychology of Pastoral Care* (Abingdon-Cokesbury Press; $4.75), there is little that is technical or academic in the wise advice which comes from this kindly and earnest man, well versed in psychological literature and having rich experience in pastoral counselling in hospitals and colleges.

Any minister tempted to concentrate on preaching or other activities and neglecting or doubting the value of visitation and pastoral care would hardly fail to be impressed by this survey of the large and varied opportunities and ways of service open to one who gives time and thought to dealing in personal intimacy with people in need of counsel and comfort. It is written with warm sympathy and not only touches the deeper issues but gives many practical hints on methods of approach.

A Concordance of Subjects, compiled by Mr. Charles R. Joy (Black; 25s. net), will be for the preacher an extremely useful volume. Its use is that it compiles Biblical material not solely under word headings, as an ordinary concordance does, but under subject headings. It provides twenty-five thousand texts ranged under two thousand, one hundred and fifty subject headings. As the compiler points out himself in the Preface, here the searcher will find texts grouped under such headings as Ambition, Audacity, Aspiration, Responsibility, words which do not appear in the ordinary concordance at all. To take an example at random, under the various sections on Life, we find sections on The Book of Life, The Bread of Life, The Eternal Life, The Frontage of Life, The Full Life, The Long Life, The Love of Life, The New Life, The Path of Life, The Prince of Life, The Quest of Life, The Short Life. Obviously here there is a mine of sermon material which will be well nigh inexhaustible. There is a very interesting section under the heading 'Gentleman'; but was it fair to quote among the references Lk 18^{11}: 'I am not as other men are'?

In their leaflet on *The Pitt Minion Reference Bible* the Cambridge University Press say that it is 'a Bible which is clear to read, beautiful to look

at, and convenient to handle.' This is not a whit exaggerated. This Bible is a beautiful thing. With references it may be had in twelve different styles from 13s. 6d. to a lovely copy in real morocco, leather lined with red under gilt edges at 60s. In various bindings also it may be had with coloured illustrations or with a concordance or with Bible helps or with the Cambridge Companion to the Bible. There are so many varieties in fact that we suggest that the publishers be asked for a copy of the leaflet which gives all the details, and shows a full-sized specimen page. The text used is the Authorized.

After the death of Mr. Bernard Lord Manning, Senior Tutor of Jesus College, Cambridge, in 1941, a number of the sermons which he had delivered in his father's church at Ravenstonedale were collected by friends and published by the Independent Press. There were two volumes—*A Layman in the Ministry* and *More Sermons of a Layman.* These volumes can now be obtained again (Independent Press; 7s. 6d. net each). Mr. Manning has a delightful style and his sermons show real spiritual insight. These are two books to buy. But lest Mr. Manning should have been forgotten in the decade that has elapsed we have given one of his sermons in 'The Christian Year'—in shortened form.

The Spiritual Development of the Child, by Dr. Agatha H. Bowley and the Rev. Michael Townroe, with a Foreword by Professor Alan Moncrieff, C.B.E., M.D., F.R.C.P., J.P. (Livingstone, Edinburgh; 6s. net), is a wise and helpful book. It has six chapters in which it deals with First Influences, Early Years, School Days, Adolescence, The Special Needs of the Deprived and Handicapped Child, and Towards Maturity. The writers obviously know what they are talking about, and they write with an entire absence of jargon and a transparent sincerity and an obvious desire to be of practical help, which all combine to make this book notably useful and helpful. Professor Moncrieff says in his Foreword: 'The modern child is well provided for as regards physical care, and gradually more is being done to secure mental well-being. All this will be wasted, however, if in the home there is not a secure ethical and religious background.' The book is full of wise sayings. 'As a plant requires sun, soil, and moisture, so the human child needs living, thinking, and loving beings into whose way of life he may grow.' 'The question is often asked by parents: "When shall I begin to teach my child to pray?" One answer which would go to the heart of the matter might well be: "Before he is born."' The spiritual life of the parents is all important. 'Hurry is the death of prayer.' In adolescence there is likely to be some kind of conversion experience. 'This may happen gradually like the slow turning of a flower towards the light or suddenly as the streak of fork lightning which in a flash lights up the whole countryside.' Religion and life must never be separated. 'The ancient Hebrew people had no word in their language to correspond to the word religion as it is commonly used to-day. The whole of life as they saw it came from God, and was subject to His law and governance. There could be no separate part of it in their thought labelled "religion."' 'Happy children find it easier to be generous and grateful and good than unhappy children.' This book has clearly had the good fortune to be written by two people who know both children and religion at first hand. Therein lies its value.

A Guide to Spiritual Healing, by the Very Rev. H. C. Robins, Dean Emeritus of Salisbury (Mowbray; 7s. 6d. net), is an admirable book. It is written with a lucidity of style, an orderliness of arrangement, and a lovely simplicity and sincerity of mind, which combine to make it a book at once eminently useful and in places movingly beautiful. Spiritual healing is defined as 'partly healing by the direct action of God without drugs or surgery, partly the co-operation of the clergyman or lay healer with the doctor, in which each plays his specific part.' Its method is (1) by Unction and Laying on of Hands; (2) by intercessory prayer offered by a group; (3) by mental and spiritual re-education and re-integration. Jesus healed (1) because He was moved with compassion for the multitudes; (2) as a part of total redemption; (3) as a sign of the New Age, the Kingdom; (4) as a doing of His Father's will. This work must still go on because (1) Jesus sent out His disciples to preach and heal; (2) He made the promise that His disciples would do 'even greater works'; (3) the Church is the Body of Christ and must carry on Christ's work; (4) Jesus, being ever the same, is still willing and strong to heal. Health is defined as 'the harmony of the whole personality, spirit, mind, and body, with God the eternal, perfect Spirit, the Sovereign Lord of the universe; harmony with God's laws, God's will and with Himself.' This is a wise and sane and helpful book. Whatever a man's views regarding spiritual healing it can do him nothing but good to read this book which is so permeated with the serenity of faith and the consciousness of contact with the Spirit and the power of God.

New Testament Commentaries

II. Gospels and Acts

By the Reverend C. K. Barrett, B.D., The University, Durham

Commentaries on the Synoptic Gospels. The first three Gospels have often, and for well-known reasons, been treated together, and it will be convenient to mention first several such treatments.

Particularly interesting in its conception is a composite volume, *The Mission and Message of Jesus* (Macmillan [1940]), by H. D. A. Major, T. W. Manson, and C. J. Wright. To this book Dr. Wright contributed a commentary on John; Dr. Major wrote on the narrative material in the Synoptic Gospels, and Dr. Manson on the Sayings of Jesus. The book is now out of print, but fortunately Dr. Manson's very valuable contribution has been re-published (S.C.M. [1949]). It is in effect a commentary not on any Gospel but on those sections of the Gospel material commonly known as Q, M, and L so far as they contain teaching matter ascribed to Jesus. Its value is, of course, independent of any theory of the origin of this material.

Only one other English commentary need be mentioned under this head—*The Synoptic Gospels*, by C. G. Montefiore. The first edition was published (Macmillan) in 1909, the second, with considerable changes, in 1927. This excellent book has at least three special claims to attention. (i.) It was written by a liberal Jew, who looked at the Gospels from his own point of view. Christian readers will sometimes be surprised, and occasionally shocked (though Montefiore was the fairest and most charitable of writers), but very often made to think. (ii.) As a learned Jew, Montefiore brought to his work a wealth of rabbinical knowledge, and the Englishman who cannot read Strack-Billerbeck will find this commentary (especially when it is supplemented by the same author's *Rabbinic Literature and Gospel Teachings* (Macmillan [1930]) and I. Abrahams' *Studies in Pharisaism and the Gospels* (Cambridge University Press [1st ser., 1917; 2nd ser., 1924]) the best mine of rabbinic parallels to the Gospels. (iii.) Montefiore quotes, verbatim and often at length, the opinions of many scholars, such as Dr. R. Bultmann, whose works are only partly or not at all available in English. On all three grounds the book serves a very useful purpose.

In French, Alfred Loisy's *Les Évangiles Synoptiques* (published *chez l'auteur*, Ceffonds [1907]) is one of its brilliant author's best works, and not yet greatly affected by the wildness of hypothesis which marred his later writing. They are, of course, marked by a radical criticism, but valuable insights into the meaning of the texts will be found even by those who dislike Loisy's critical methods. This compound book is in some respects more useful than the commentaries Loisy wrote later on the several Synoptic Gospels. Of equal learning, and as conservative as Loisy's book is radical, are the three volumes by M. J. Lagrange (*Études Bibliques*, see first article; published in numerous editions, the latest being Matthew [1948], Mark [1947], Luke [1948]). Philologically, these are among the most useful books on the Synoptic Gospels; critical orthodoxy in the Roman sense is not obtruded, and the whole work is balanced and fair.

In *S.N.T.* the work on the Synoptic Gospels was originally done by J. Weiss; it was subsequently revised by W. Bousset. The commentary is fresh and vigorous; it is worth noting Weiss's 'Synoptic Tables,' printed in coloured inks and showing very clearly the make-up of the Gospels.

Commentaries on all three Synoptic Gospels were written for *H.N.T.* and have been progressively revised by E. Klostermann. Those on Matthew and Luke assume the use of that on Mark—Marcan passages are treated briefly, with special reference to the alterations made by Matthew and Luke in their presumed source. The later editions take full account of the methods of form criticism, and are themselves a valuable contribution to that discipline. They are of first-rate importance.

Finally may be mentioned here a group of small books by J. Wellhausen—*Einleitung in die drei ersten Evangelien* (Reimer, Berlin [1905, 1911]), *Das Evangelium Marci* [1903, 1909], *Das Evangelium Matthæi* [1904, 1914], *Das Evangelium Lucæ* [1904]. These are not complete and independent commentaries on the Gospels; Wellhausen makes no attempt to provide all the information which a reader seeks. He takes much for granted and the result is that nearly all he says is fresh and original, a distinctive contribution to the matter in hand. His linguistic notes, coming as they do from one of the first Semitists of his day, are particularly important still in the discussion of the Aramaic background of the Gospel material; and in many striking ways he anticipates later developments in Gospel criticism.

We may now proceed to commentaries on the several Gospels.

For many years the main resource of all English students of *Mark* was A. E. J. Rawlinson's commentary (*W.C.* [1925, and subsequent editions]), and this book remains a valuable tool, still indispensable to those who do not read Greek. It was perhaps the first considerable commentary to bring form criticism on to the English scene. Like S. R. Driver's *Genesis* in the Old Testament it stands a little apart from the majority of the volumes in *W.C.* in that it devotes more space than they to critical questions. Valuable as Dr. Rawlinson's book still is, Grecians must now wrestle with the length, depth, and weight of V. Taylor's commentary (*MacM. C.* [1952]). This has been widely recognized as an outstanding contribution to New Testament studies; it is an almost inexhaustible storehouse of learned opinion about the Gospel, and contains full textual, linguistic, critical, historical, and exegetical notes, so that, even if it may be said that there remain questions about the Gospel which it does not answer, yet it provides (so far as they exist) the raw materials of answers. Dr. Taylor's commentary replaces one in the same series by H. B. Swete [1898, and subsequent editions and reprints]. This will presumably now be little used; yet it has many valuable features, and in particular is strong, where many modern commentaries are weak, in the use of patristic material. Other English commentaries on Mark call for only brief notice. Few are better than B. W. Bacon's *The Beginnings of Gospel Story* (Yale University Press [1909]), old now, but surprisingly modern. Of the rest the best are perhaps those by W. C. Allen, *The Gospel according to St. Mark* (Rivington [1915]), and B. H. Branscomb (*M.N.T.C.* [1937]). The former is particularly strong on the Aramaic background of the Gospel; the latter adopts fairly advanced form-critical views. In addition to those mentioned above there are two notable German commentaries, by E. Lohmeyer (*Meyer* [1937]) and J. Schniewind (*N.T.D.* [4th ed. 1947]). These are admirable books; they are fully critical in method, but always aware of the theological issues raised by critical study. Lohmeyer's book naturally bears the marks of his theory that in the Early Church there were two distinctive centres of Christian life and teaching, in Galilee and Jerusalem respectively; but it does not stand or fall with the truth of this theory.

The most useful commentary on *Matthew* is that by A. H. McNeile (*McM. C.* [1915 and subsequent reprints]). This is learned, detailed, and cautious. Unfortunately the Introduction is extremely slight; the author hoped that this brevity would gratify his readers, but it must have disappointed many of them. W. C. Allen's book (*I.C.C.* [1907 and later editions]) deals mainly with matters of literary criticism; this fact led A. Plummer to write *An Exegetical Commentary on the Gospel according to St. Matthew* (Scott [1909 and subsequent impressions]). Both these books are now somewhat out of date. Among smaller books those by B. T. D. Smith(*C.G.T.* [1927]) and F. W. Green (*Cl. B.* [1936]) are very useful within the limits imposed by the series for which they were written. In the *M.N.T.C.*, T. H. Robinson's book is of special interest in that it comes from an Old Testament specialist. J. Schniewind's commentary on Matthew (*N.T.D.* [1927]) may be described in the same terms as his book on Mark. A book of special importance is Adolf Schlatter's *Der Evangelist Matthäus* (Calwer Verlag, Stuttgart [3rd (posthumous) ed. 1948]). This long and detailed study of the Gospel (it contains over eight hundred pages) is based in the first instance upon a detailed comparison of the Evangelist's thought and language with those of Judaism, especially in Josephus and the rabbinic literature. Out of this discipline emerges a living historical and theological exegesis, an object-lesson to commentators and expositors.

Commentaries on *Luke* are fewer. As with Matthew and Mark, the *McM. C.* provides the most useful commentary for English readers, but J. M. Creed's *Luke* [1930] is different in form from McNeile's *Matthew*. Creed gives a full Introduction (containing a long and interesting section on the 'History of the Gospel and of its Interpretation'), and detailed 'introductions' to the several sections into which the Gospel is divided, treating of their literary, theological, and historical problems; but he gives much less space than McNeile to philological notes. It must, however, be remembered that he was able to pre-suppose the detailed work of Lagrange (see above) and Plummer (see below). He also pre-supposes Dr. Rawlinson's *Mark*, and avoids duplicating his work. A. Plummer's volume in the *I.C.C.* [1st ed., 1896] is a monument of industry and has served a very useful purpose. It is now in some respects out of date, but is well worth consulting for the quantity of information it contains. The commentary by B. S. Easton (T. and T. Clark [1926]) contains much detailed work on the Greek text. Among smaller English commentaries may be mentioned those by W. Manson (*M.N.T.C.* [1930]), H. Balmforth (*Cl. B.* [1930]) and H. K. Luce (*C.G.T.* [1933]). The volume in *N.T.D.* was written by K. H. Rengstorf.

The Gospel according to St. John. The Fourth Gospel has evoked some of the greatest theological writing of recent times. Two commentaries in

particular are of outstanding importance. Rudolf Bultmann's (*Meyer* [1941, 2nd ed. with supplement 1950]) has often been spoken against, but in range, profundity and detailed execution it is one of the greatest commentaries on any book in the New Testament. It is true that the author makes extensive, and, as some would say, unnecessary, re-arrangements of the text of the Gospel, and that his views of its origin and purpose lead him to ascribe certain important passages not to the Evangelist but to an editor. It is possible that in these opinions he is wrong; what is important is that he never refrains from commenting on a passage simply because he believes it to be an insertion, and his comments, though sometimes, because of the re-arrangement of the text, it is hard to find them, go to the root of the matter and can never be ignored. The second great commentary is that of the late Sir Edwyn Hoskyns. This book is at once a cause of gratitude and of regret. When, in 1937, Hoskyns died at the age of fifty-three he had completed only a part of the Introduction and the first six chapters of the commentary. The result is that the book, published after his death (*The Fourth Gospel*, ed. by F. N. Davey [Faber and Faber, 1940]), fails to offer much of the information which the reader rightly expects from this commentator. Nevertheless, it is unmistakably a classic. Whereas Dr. Bultmann sets the Gospel in the context of the religious (and particularly of the gnostic) movements of its own age and thereby draws out its distinctive 'Biblical' message, Hoskyns, with a much smaller interest in *Religionsgeschichte*, endeavours to place John in its Biblical setting, and with equal energy wrestles with the material before him and communicates its meaning to his readers. To find a Johannine expositor of the same calibre as these two it is necessary to go back to B. F. Westcott, whose work, though in some respects out of date, is much more worth reading than that of many more recent writers. He wrote a commentary on the English text of John for *The Speaker's Commentary* [1880] which was subsequently many times reprinted as a separate work. The *McM. C.* which he had planned (with Lightfoot and Hort—see first article) he never wrote; but in 1908, after his death, two volumes were published (Murray), based on *The Speaker's Commentary* but incorporating notes which Westcott himself had added.

So many other commentaries on this Gospel exist that, though some of them are excellent, they can receive only passing mention. Unfortunately the acute theological perception of Hoskyns and Dr. Bultmann is lacking in J. H. Bernard's painstaking exposition of the Greek text (*I.C.C.* [1928]). R. H. Strachan in the third, revised, edition of his *The Fourth Gospel: its Significance and Environment* (S.C.M. [1941]) summarizes, and makes a contribution to, modern Johannine study; one could wish the book were longer. It is interesting to note that Dr. Strachan, who in earlier writings had attempted to distinguish in the Gospel passages due to the work of a redactor, now abandons the attempt, and also rejects the theory that the text has been disarranged. Loisy wrote in effect two commentaries on John: a first edition published in 1903, and a second in 1921 (Nourry, Paris). The latter when compared with the former shows how far he travelled after he left the Roman Church, but, notwithstanding a measure of perversity, it is a most valuable book, full of suggestiveness for the interpretation of the Gospel; and this suggestiveness remains even if the reader disagrees with Loisy on historical questions. Over against Loisy, Lagrange (*Études Bibliques* [8th ed., 1948]) is conservative, cautious, and Roman; few commentators have had a better technical equipment, and his book should always be consulted. A. Schlatter's *Der Evangelist Johannes* (Calver Verlag, Stuttgart [2nd (posthumous) ed. 1948]) is comparable with his commentary on Matthew, and of equal value; H. Odeberg's *The Fourth Gospel Interpreted in its Relation to Contemporaneous Religious Currents* (Almqvist and Wiksell, Uppsala and Stockholm [1929]) taps new sources of parallel material, and W. Bauer (*H.N.T.* [3rd ed., 1933]) gives in short space an amazing wealth of religious parallels and philological learning. Two commentaries have already appeared in *N.T.D.*, the former by F. Büchsel [1934], the latter, and perhaps more useful, by H. Strathmann [1951]. As with the Synoptic Gospels, J. Wellhausen's small commentary, *Das Evangelium Johannis* (Reimer, Berlin [1908]), continues to be of great importance.

Finally, C. H. Dodd's *The Interpretation of the Fourth Gospel* (Cambridge University Press [1953]), though not strictly speaking a commentary, demands notice. It stands with the books by Hoskyns and Dr. Bultmann and is quite indispensable.

The Acts of the Apostles. In English one commentary has for twenty years been outstanding—that contained in *The Beginnings of Christianity*, a composite work edited by F. J. Foakes Jackson and Kirsopp Lake (Macmillan [vol. i., 1920; ii., 1922; iii., 1926; iv. and v., 1933]). The first two volumes of this huge work deal with introductory matters, historical and literary. In vol. iii. the text of Acts is printed (ed. by the late J. H. Ropes) in exemplary fashion. The texts of *Codex Vaticanus* and *Codex Bezae* stand on opposite pages, and an apparatus and notes appear

below. In vol. iv. Lake and H. J. Cadbury give a new translation and a commentary which leaves untouched very few points of importance, and throws light on all it touches. The last volume contains additional notes, most of them, though not all, written by the editors; many of these are monographs of great and permanent value. The student who is capable of handling this great book need scarcely concern himself with Foakes Jackson's *M.N.T.C.* [1931], or with A. W. F. Blunt's *Cl. B.* Commentary [1922], which, though they contain interesting points, are slight; he will, however, learn much from F. F. Bruce's *The Acts of the Apostles* (Tyndale Press [1951]), where a great deal of linguistic and other parallel material is collected out of ancient literature and attractively and lucidly set forth. There is, perhaps, still room for an English commentary that shall take full account of the theological motives and interests which lie behind the events narrated in Acts.

Foreign commentaries need not keep us long here. There is one by Loisy (Nourry, Paris [1920]), learned, suggestive, and radical. Several volumes by F. Blass, especially *Acta Apostolorum sive Lucae ad Theophilum liber alter, editio philologica* (Vandenhoeck and Ruprecht, Göttingen [1895]), are specially connected with his theory of a two-fold recension of the book, but contain much valuable material. In *S.N.T.* the commentary is by R. Knopf, in *N.T.D.* by H. W. Beyer.

In addition to commentaries proper, A. C. Clark's *Acts of the Apostles* (Clarendon Press [1933]) should be noted. This volume states in great detail Clark's views (diametrically opposed to those of Ropes) on the text of Acts; but it contains so much information difficult to obtain elsewhere that it deserves mention in this article.

St. Mark's Use of the Imperfect Tense

By Cecil S. Emden, D.F.C., M.A., Sometime Fellow of Oriel College, Oxford

All commentators on St. Mark's Gospel tell their readers that St. Mark has a style that is vivid, but inelegant. They say that, while he is remarkable for enabling us to visualize an incident, he lacks literary skill and polish. St. Mark's ability to depict the Gospel story in few words can be even more highly appreciated if we gain a clearer understanding of the way in which he uses his tenses. And, by the same process, we can modify the disparaging assessments of his reputation as a literary craftsman.

More than one commentator has alleged that St. Mark has so little discrimination in his use of tenses that he frequently uses the imperfect when he should have used the aorist. Even so able a scholar as Professor C. H. Turner, who was a most ingenious interpreter of St. Mark's Gospel, seems to have gone astray in this matter when he said that 'Mark quite habitually uses the imperfect where he ought to have used another tense.' [1]

Swete and Plummer, who wrote about St. Mark's Gospel a few years before Turner, might have suggested to him a more moderate view. Swete wrote [2]: 'St. Mark gives movement to his history by the remarkable freedom with which he handles his tenses'; and he proceeded to give examples of the appropriateness with which they are employed. Plummer, who devoted careful attention to this aspect of this task as commentator, observed [3] that St. Mark 'handles his tenses with ease and accuracy, interchanging present, imperfect, perfect and aorist quite correctly according to the shade of meaning to be expressed.' The latest, and perhaps the most accomplished, commentator on St. Mark's Gospel, Dr. Vincent Taylor, has frequent remarks in his notes on the text, disclosing his recognition of the author's skilful management of his tenses.

St. Mark uses the imperfect tense in about half a dozen distinct ways. It is this complication that has doubtless misled some scholars, and encouraged them to disparage his literary ability. It has also, we may assume, led translators to the conclusion that the imperfect should be translated as if it were the aorist. The authorities in charge of the Revised Version evidently came to a decision of this kind, because only two of the more than one hundred and fifty genuine imperfects in the Gospel have been translated in the R.V. so as to give effect to that tense.

Translators of the Gospels since the R.V. have, nearly all of them, shown some degree of understanding of the way in which St. Mark intended his imperfects to take effect. Each scholarly translator has tried to reproduce St. Mark's intention in about a third of the instances in which it seems possible to do so. But it is most interesting to notice that one or other of the modern translators deal understandingly with about two-thirds of the instances.

St. Mark's skill and accuracy in the use of the imperfect tense can only be proved laboriously.

[1] His note on 15^{23} in his Commentary.

[2] H. B. Swete, *Gospel according to St. Mark*[3], p. xliii.

[3] A. Plummer, *Gospel according to St. Mark* [1914], p. xxxvii.

Indeed, there is no other means of being convincing but by specifying the various ways in which he uses the tense, and by quoting a few examples of each, with plenty of references to further examples for the sake of those who are prepared to pursue the subject fully.

Here, then, are the main types of St. Mark's imperfects.

1. *The imperfect of continuing action.*[1]

1^{13} 'and the angels ministered [were ministering] unto him [the while]'
2^{15} 'and many publicans . . . sat down [were sitting] with Jesus'
3^{22} 'And the scribes . . . said [were saying], He hath Beelzebub'
4^{41} 'And they . . . said [kept saying] one to another, Who then is this . . .'
10^{13} 'And they brought [were bringing] unto him little children'
15^{3} 'And the chief priests accused him of many things [went on heaping accusations against him].'[2]

2. *The imperfect of inceptive action.*

1^{21} 'he entered into the synagogue and taught [began to teach]'
3^{6} 'And the Pharisees . . . took [began to take] counsel against him'
3^{23} 'And he . . . said [began to speak] unto them in parables'
11^{18} 'And the chief priests . . . sought [began to seek] how they might destroy him'
12^{18} 'and they asked [began to question] him, saying.'[3]

3. *The imperfect of habitual action.*

2^{15} 'and they followed [used to follow] him'
3^{11} 'And the unclean spirits . . . fell [used to fall] down before him'
6^{56} 'they laid [used to lay] the sick in the marketplaces'
11^{19} 'And every evening he went [used to go] forth out of the city.'[4]

4. *The imperfect of repeated action.*

6^{7} 'and he gave them [in turn] authority over the unclean spirits'
10^{16} 'and blessed them [one by one]'
14^{31} 'And in like manner also said they all [one after another].'[5]

5. *The imperfect for giving the effect of continuity in narration.*

These imperfects are translated in the R.V., as usual, as if they are aorists, thus: 'And he said' or 'And they asked.' The proper effect is given in some such words as: 'And he went on to say,' 'And he further remarked,' 'Another saying of his was this,' 'So he asked . . .,' 'They also asked him,' or 'Again they asked him.'[6]

In addition to the above-mentioned classes, there is a frequent use of the imperfect tense in St. Mark's Gospel which is heterogeneous. The intention is to intensify the meaning of the verb. Sometimes the change in meaning amounts to no more than a *nuance*, but it is nearly always capable of being reproduced in translation into English; and it is well worth reproducing. In some instances the due effect can be given by literal translation. For instance, in 3^{2}, the R.V. says: 'they watched him.' It is both more correct and more life-like to say 'they were watching him.' But the depth of meaning can generally be better reproduced by some paraphrase such as 'they watched him closely' or 'they scrutinized him.'

Here are a few more examples of this class:

5^{18} 'he . . . besought [implored] him'
8^{15} 'he charged them [strictly]'
11^{14} 'his disciples heard it [listened to it attentively]'
15^{4} 'Pilate again asked [interrogated] him'
15^{32} 'they . . . reproached [heaped insults on] him.'[7]

In the same class is the frequent description of the disciples or the crowd as in the course of 'being amazed.' The feeling of amazement, or wonder, is given depth by being described in the imperfect tense. For instance:

1^{22} 'they were astonished [deeply impressed]'—(literally, 'they were being astonished')
5^{20} 'all men did marvel [were struck with wonder]'—(literally 'were marvelling').[8]

[1] Quotations are from the R.V. Words within square brackets are added so as to indicate how proper effect can be given to the imperfect tense.

[2] Also in 1^{32} 1^{45} 2^{2} 2^{13} 3^{30} 4^{37} 5^{24} 5^{28} 5^{32} 6^{6} 6^{15} 10^{48} 11^{9} 14^{31} 15^{14} 15^{47}.

[3] Also in 1^{21} 2^{18} 4^{2} 5^{42} 7^{35} 8^{25} 9^{31}. To these may be added the imperfect of conative action, as in 6^{48} 9^{38} 15^{23} 15^{36}.

[4] Also in 3^{12} 4^{33} 4^{34} 6^{20} 14^{12} 15^{41}.

[5] Also in 6^{41} 8^{6} 8^{21} 12^{41} 14^{70}.

[6] Examples in 2^{27} 4^{21} 4^{26} 4^{30} 5^{9} 6^{10} 7^{9} 7^{20} 9^{1} 9^{11} 10^{10} 12^{38}.

[7] Also in 7^{26} 8^{23} 8^{27} 8^{29} 8^{32} 9^{15} 9^{33} 9^{34} 10^{17} 14^{5} 15^{44}. St. Mark's use of the imperfect tense so as to intensify meaning gains authenticity by its occasional prefixing of an intensive preposition to a verb or the addition of an intensive adverb. Pleonasm is a notable feature in St. Mark's literary style; and this is one form of it. Examples will be found in 3^{2} 3^{12} 5^{10} 5^{32} 6^{6} 15^{3} 15^{4} 15^{14}.

[8] Also in 6^{2} 6^{6} 7^{37} 10^{24} 10^{26} 10^{32} 12^{17}.

We can be reinforced in our assurance that St. Mark used his tenses with discrimination and accuracy by noticing his habit of changing from tense to tense according to rule. Patterns are seen to recur. For instance in miracles of healing he uses the aorist to describe the quick effect of the miracle; and he follows this with the imperfect tense to describe the continuing ability of the patient to behave normally. The following three examples illustrate this consistent management of tenses:

5[42] 'And straightway the damsel rose up [aorist], and walked [began to walk about]' [imperfect]

7[35] 'And his ears were opened, and the bond of his tongue was loosened [aorists], and he spake plain [began to speak correctly]' [imperfect]

8[25] 'and he looked stedfastly, and was restored [aorists], and saw [began to see] all things clearly' [imperfect].[1]

Another pattern of tenses used many times by St. Mark is that which starts with the present tense so as to set the scene of a story in lively fashion, followed by the aorist for the central or dramatic feature, followed again by the imperfect tense so as to suggest what had been happening to prompt the central action, or to suggest some continued or repeated action resulting from the main action. This pattern is illustrated in the following three instances:

3[20-21] 'And the multitude cometh together again [present tense] . . . And . . . they went out to lay hold on him [aorist]; for they said [were saying] [imperfect], He is beside himself'

5[22-24] 'Jairus . . . falleth at his feet, and beseecheth him much [present tenses] . . . And he went with him [aorist]; and a great multitude followed [kept following] him, and they thronged [kept thronging] him' [imperfect tenses]

8[6] 'And he commandeth the multitude to sit down on the ground [present tense]: and he took the seven loaves, and . . he brake [aorists], and gave [in successive portions] [imperfect] to his disciples, to set before them.' [2]

Sometimes the pattern of tenses is more complicated, as is suitable for a longer story; but the accurate management of their proper use is still noticeable. For instance, in the story of the Crucifixion, 15[20-38], the pattern starts with present tenses so as to set the scene. Then there is occasional introduction of imperfect tenses so as to depict continuing action of secondary importance. Aorist tenses are then used (in *vv.* 33 and 34) for recounting dramatic facts. Again, imperfects are used for continuing action of secondary importance. And, finally (in *vv.* 37 and 38), there are more aorists to describe the terrible conclusion to the story.[3]

The failure of translators to recognize St. Mark's discrimination in his use of the imperfect not only results in incorrectness, but also in a great loss in realism, especially in the imperfects of continuing and repeated action. A few examples will show how much can be gained in actuality when the R.V. is itself revised so as to make it comply accurately with the author's meaning.

1. *Influence of our Lord's personality and reputation.*

1[32] 'they brought [kept bringing] unto him all that were sick'

1[45] 'they came [kept coming] to him from every quarter'

9[15] 'all the multitude . . . running to him saluted him [enthusiastically] *or* [greeted him enthusiastically].'

2. *Our Lord's gestures and behaviour.*

5[32] 'he looked [kept looking] round about to see her that had done this thing'

6[41] 'he gave [in successive portions] to the disciples to set before them' [4]

6[48] 'and he would have passed [tried to pass] by them'

8[29] 'he asked them [pointedly], But who say ye that I am?' [5]

3. *Other incidents in the Gospel Story.*

4[37] 'the waves beat [kept beating] into the boat'

11[9] 'they . . . cried [kept crying], Hosanna.'

15[14] 'But they cried out [went on crying out] exceedingly, Crucify him'

15[36] '. . . put it on a reed, and gave [tried to give] him to drink'

15[47] 'And Mary Magdalene and Mary the mother of Joses beheld [were watching to see] where he was laid.' [6]

Every one of these examples enables us to imagine with new vividness scenes in the Gospel

[1] A similar instance is in 1[31]; and other instances of accurate change from aorist to imperfect are 1[35] 3[1-2] 5[24].

[2] Similar instances in 11[15-19] 14[53-55] 15[17-20].

[3] Another example of this kind of more complicated pattern of tenses is the description of the stilling of the storm, 4[37-41].

[4] The due value given to this imperfect is relevant to the view that this miracle is related to a eucharistic meal.

[5] Also in 8[6] 10[16].

[6] Also in 4[41] 10[48] 12[41] 14[31] 15[32].

story. Some of them suggest the excitable behaviour of an Oriental people, and the tension produced by our Lord's ministry.

If the foregoing analyses of St. Mark's use of the imperfect tense are sufficient to establish that he was skilled in employing tenses appropriately and realistically, it is much to be hoped that, in future, translators will make comprehensive efforts to conform with the author's usage.

It is true that there is a small proportion of instances which did not seem to fall within any of the classes mentioned. But it is probable that, if we could discover more about the way in which people like St. Mark wrote Greek, and also more about the circumstances of the Gospel story, we should be able to give due effect to almost every instance in which St. Mark employs the imperfect tense.

Furthermore, the acceptance of the fact that St. Mark knew how to manage his tenses would enable readers to have a truer appreciation of the extent and significance of the eye-witness passages in the only account of the beginnings of Christianity which includes first-hand recollections.

In the Study

Virginibus Puerisque

Lighthouse and Lamp-post

By the Reverend N. H. G. Robinson, D.Litt., Rhodes University, Grahamstown, South Africa

'Let your light so shine before men.'—Mt 5^{16}.

You must all have heard of the cat which went all the way to London to see the Queen. It was of course a very foolish cat, for although it had made that very long journey and had even been allowed into the Palace, it could not tell a single thing about the Queen when it returned. Perhaps it had never seen her, for it could speak only of a little mouse which it had spied under a chair. What a missed opportunity, we cannot help saying, and what a foolish cat! We should never dream of behaving in such a stupid fashion.

Not long ago, however, I saw a little girl who reminded me of that very foolish cat. At least at first she reminded me of it. On second thoughts I was not so sure. Perhaps, I began to think, she was a very wise little girl. At any rate it happened in this way. This little girl—Catherine was her name—was travelling on a steamer with her Daddy, and she was greatly excited to see on the shore, not very far away, a beautifully white lighthouse. She had never seen one before, and she asked her Daddy what it was. 'It is a lighthouse, my dear,' he said, 'and during the hours of darkness, even on the stormiest night, it sends out its beams to save sailors from shipwreck on the rocky coast and to guide them on their journey.' No wonder we are all interested to see a lighthouse when it does such important work, and this little girl was much excited. She was even more excited when, an hour or so later, she saw another—two lighthouses in an hour! 'Daddy,' she cried, 'there's another . . . a . . . another lamp-post!' Poor little girl, I thought, she has the chance to look at a lighthouse and all that she sees is an ordinary lamp-post! It is not surprising that I was reminded of the cat which saw in the Palace, not the Queen, but just a little mouse.

But then I began to think again. Perhaps Catherine was right. Is not a lighthouse just a kind of lamp-post? Does not a lamp-post do the same work in a less exciting way. Think of that ordinary lamp-post which lights up the dark street not far from your own home. How much important work has that one done? And no one has ever said anything about it. How often has it given you courage when you were in need of it? How many people has it saved from stumbling and falling? Perhaps it has even turned away a thief from his evil work! In its own humble way, you see, the lamp-post, which you pass without a thought every day, is doing the same important work as the lighthouse at which we should all stop and stare. Yes, on second thoughts, I am quite sure of it. Catherine was not a bit like the foolish cat. Catherine was quite right.

And there is a lesson there for every one of us. We cannot all be missionaries, of course, and go to the far places of the earth, although perhaps some of us will go. And we cannot all do work which other people will think exciting, like the work of the lighthouse. But we can all do God's work, the work of His Kingdom, we can all learn to trust and obey and love Jesus Christ His Son, and the important thing is not whether we are lamp-posts or lighthouses. The important thing is that our light should shine before men as brightly as it possibly can. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

Jesus bids us shine,
Then, for all around;
Many kinds of darkness
In the world are found—
Sin, and want, and sorrow;
So we must shine,
You in your small corner,
And I in mine.

With a Neat Knot in His Tail

By Miss Rita F. Snowden, Auckland, New Zealand

'Remember the sabbath day, to keep it holy.'—Ex 20^{8}.

Would you like to have an elephant of your own to ride? I would, very much. But I can't think of a friend who would be likely to give me one, and I can't think I would ever have enough pennies to buy one myself. So I just have to be satisfied with the one in the Zoo.

I once met an elephant a long way from the Zoo—with a neat knot in his tail. For a moment I was puzzled to know why he had tied it there. Then it occurred to me that he must have noticed boys and girls and big people with pieces of string knotted round their fingers—to remember things. Have you ever done that?

But my elephant wasn't a real skin elephant—I'd better own up—he was a picture-poster elephant. I met him in a London train—on the wall of a carriage—right above the seat opposite where I was sitting. And I saw him lots and lots of times as I journeyed to and fro. Underneath him were some words for passengers with lots of luggage: 'Have you forgotten anything?' Always that old grey elephant there with the neat knot in his tail made me laugh.

But if he'd been a real skin elephant, of course, he wouldn't have needed a neat knot in his tail because elephants never forget. That is an old, old saying. If any one is kind to an elephant—his keeper, for instance—he never forgets. If a shopkeeper comes out of his little shop as he is passing, and gives him something nice to eat, he never forgets.

Not long ago in Burma some elephants found out something that was too good to forget. They were hard-working elephants—working in the jungle with brown Burmese men, lifting big logs down to the river. The brown Burmese men had no special rest day—they took a rest only when they felt like it. And sometimes it was a short rest, and sometimes it was a long one, and nobody knew when it was going to be.

After a long time, all the logs in that part of the jungle were cut out, and the hard-working elephants changed over to some new masters. They were white men—Christian men—and they kept one day in seven as a day of rest and worship. And on that day, of course, their elephants rested too.

The first rest day came and went without them taking much notice of it—then it came again and again—always at the end of six days. And the elephants took good notice of it. For six days they piled up the heavy logs in the jungle and brought them down to the river. And then, as surely as the rising of the sun, came their day of rest.

Again, after a long time, another change of masters had to be made, and the old elephants found themselves working once more for the brown Burmese men. For six days all went well. But when next morning the brown Burmese men went to rouse them for work, they weren't a bit interested. It was Sunday, the day of rest—and elephants never forget. The brown Burmese men prodded and poked them, but it made not the least bit of difference. They had got it firmly into their heads that at the end of six days of work came a day of rest—and nothing could move them.

I am sorry that some boys and girls and big people are not as wise as those old elephants. They forget, all too easily, a very important thing—that it is good to have one day's rest in seven. That is why God gave us the holy day that we call Sunday. And, of course, we can do something on Sunday that elephants can't do—they can only rest, but we can worship.

And boys and girls and big people, who have such bad memories that they can't remember that, ought to tie a piece of string round their fingers, in a neat knot, every Saturday night before they hop into bed, and say to themselves: '*Remember—remember the Sabbath Day, to keep it holy!*'

The Christian Year

Quinquagesima

The Great Essential

By Principal H. F. Lovell Cocks, M.A., D.D., Bristol

'If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.'—1 Co 13^{1-3} (R.V.).

In any anthology of Biblical passages this thirteenth chapter of the First Epistle to the Corinthians will have pride of place. It might come to us from any century and from any religion. All the same it breathes the very spirit of Christ and comes to us from the first century Christian Church, and its truth becomes still more forcible and inescapable if we take it out of the anthology and put it back where it belongs.

Paul in these verses speaks in the first person singular. That is like him. He is preaching to himself as well as to others. But he is addressing the Corinthian Church members, and particularly those among them who by their gifts have been marked out by the Spirit as preachers, teachers, organizers, and philanthropists.

The *preachers* who could speak with tongues of men and angels were highly prized at Corinth. These Corinthians had the Greek love of rhetoric. But Paul is referring here to something they prized more highly still—*speaking with tongues*, the strange gift of pouring forth a torrent of unintelligible speech which they regarded as the highest and most unmistakable sign of the presence of the Holy Spirit. In the very next chapter Paul puts prophecy in a higher place. 'He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth the Church.' And his point here is that the gift of tongues, unaccompanied by love, has nothing to lift it above the level of the pagan world. To fall into a trance and utter strange sounds is a startling and impressive thing. It makes a noise and a stir. But so do the pagan religious processions with their gongs and cymbals. An empty noise and a meaningless stir. 'The kingdom of God,' says Jesus, 'cometh not with observation,' which, being interpreted, means 'Don't expect a torchlight procession and massed bands.' Not in the sensational happenings but in kindly, homely, unobtrusive love, does heaven touch earth and the Spirit come. To have the most resplendent gifts and to lack love, is to be empty before God and ineffective among men. Preaching power that is not harnessed to love of men is a mere traffic in words. Our acts belie what we say. We speak of God's love to man, but the message is no more than a fairy story or a myth unless we ourselves are part of our own sermon.

The *teachers* are the theologians—and every minister is a theologian. These would not claim to 'understand all mysteries and all knowledge.' But even though they did, without love they would be nothing at all that could profit either themselves or the Lord's people. It is possible to have a theoretical view of the gospel. So far as it is an affair of the meaning of words, of scholarly interpretation, and of acute analysis and subtle distinctions, it can be one of the most fascinating of intellectual games. Those of us who are attracted to Christianity on its intellectual side find it much easier to become proficient in the theory of the gospel than in that humility, love, and simple obedience without which our faith is dead. 'Knowledge puffeth up,' says Paul, 'love buildeth up.' He had good reason to say that. There were those among these Corinthian Christians who prided themselves on having understood Paul's gospel of liberty. They rejoiced in their freedom from the Jewish law and from the superstitious scruples of the pagans around them. That was indeed a matter of rejoicing. But they spoiled it all by despising their fellow Christians who did not find it so easy to throw off the yoke of these things. And so Paul tells them—'You may be very clever, but you have not yet learned wisdom. You have attained liberty, but you do not yet love your weaker brethren. And so your liberty leads to pride and disputations instead of being an enrichment of the fellowship. Without love, knowledge goes sour, and liberty becomes an offence.'

'If I have all faith, so as to remove mountains'—who are these people with this invincible faith? We all know them. They are the people who get things done. The people of untiring energy and drive—before whose boundless enthusiasm and confidence the most mountainous difficulties melt away. These are the executives, the *organizers*, the practical people. The Church can no more dispense with these than with her preachers and theologians. Yet these people have their own besetting sins and weaknesses. We all know the deacons who think that the Church can be run just like a business concern. They want to organize everybody and everything, and what they do is often admirable. But they are apt to forget that, though the Lord's people should be businesslike, the Church is not a business. Just as our individual liberty—even when that comes directly out of our religious insights—is to be limited by consideration for weaker consciences and love of the brethren, so the rigour and tidiness of our plans and schemes have to give way sometimes in face of the need of certain brethren for understanding and sympathy. This reminder is especially necessary to-day. The Welfare State is a gift of God to us. But, like other gifts of God, it can be used rightly and safely only when we remember its limitations. God's most gracious gift to us for our living together in community is compassion for our neighbours and the desire to serve them in the ways of love. There is a greater need than ever before for Christian welfare workers, doctors, nurses, and civil servants, lest the social engineering that has exalted every valley and made low every mountain and hill shall depersonalize us all until we are merely cogs in a machine, items in a statistical account or numbered cases in a report.

So we come to *philanthropists*. But that is a weak sort of word for people who are really fanatics in their devotion to their cause. The people who give all their goods to feed the poor

and their bodies to be burned are the stuff of which martyrs are made. With them it is all or nothing—as it was with young Brand, the fanatical pastor in Ibsen's play.

Yet these people, perhaps more than any other, are prone to the sin of pride. Self-sacrifice pure and simple is not a Christian virtue or indeed a virtue at all. No self-sacrifice is a virtue except it be in a good cause and from right motive. The self-sacrifice of the man who gives his body to be burned for the sake of the gospel is certainly made in a good cause. But what of the motive behind it? We know from our reading of Church History how men have actually rushed on martyrdom in order to win glory for themselves. Then, too, there is the strange callousness that makes a man sacrifice not only himself but his family as well—just as Brand did. No sacrifice can be pleasing to God that we offer at the expense of other people. The man who gives all his goods to feed the poor may not really love the poor. He may be doing it because he believes that it will be put to his credit in heaven. Self-sacrifice can be selfish at heart.

Well, there it is. Neither eloquence, nor learning, nor organizing ability, nor self-sacrifice, nor all of these together, can sufficiently commend Christ and proclaim His gospel. Love must be added. Compared with the excitements of the revival meeting, the eloquence of preachers and the learning of theologians, and the munificent gifts and unbelievable sacrifice of fanatical devotees of the cause, there is nothing spectacular about love. But it is the ladder set up between earth and heaven, where God made man meets man made divine.

First Sunday in Lent

The Stewardship of Self

By the Reverend George M. Dryburgh, M.A., Glasgow

'Jesus . . . said unto him . . . go . . . sell . . . give . . . come . . . follow me.'—Mk 10[21].

You have in your hands—I care not how poor you be—the greatest treasure a man can have—the talent, given you by God Himself, of your personality, your life, your self. A man once wrote to a friend, 'Your best gift to the world is the gift of yourself. I want to thank you for being *you* and for being my friend.' Plenty of leaders would have welcomed to their cause a man of means like the rich young ruler. What Christ said was 'It is not your money I want, it's you. Get rid of your money and give Me yourself.' You are of more value than anything you have. We are all different. God made each of us for some special purpose. I cannot be you, you cannot be some one else. Be yourself. Your personality is your talent; that is a trust given you and from it you cannot draw back. The great question is 'What are you going to do with it?'

Christ leaves us in no doubt that some day we shall each be called to give account of what we have done with this talent, this trust. You may or may not believe it but one of the most difficult things in the world is the right spending of money. 'It is my own money, I can spend it as I like'—you talk like that only because you resent standards of spending. 'It's my own life, I can do what I like with it'—you are rebelling against the moral fact of responsibility. Don't forget that the Last Judgment is one of the terrible realities in Christ's message to the world. It is there at the very heart of the gospel.

The Parable of the Talents puts that solemn truth in a dress that business men will understand. There is to be a final balancing of accounts, a report on our stewardship. 'What have you done with the talent of your selfhood, your personality, your life?' What is stewardship? The managing of a business, of any resources placed at your disposal, any administering of affairs—your own, or those of another.

One of the most responsible tasks of trustees is the wise investment of their funds. They dare not keep them in their own hands. They must invest them. To preserve your life, to keep it to yourself, is to lose it, to bury it in a backyard, like the man in the Parable. To give back to God exactly what you got is waste, and in the end will merit and receive outer darkness. This is an investment the poorest man can make. A life invested in Christ and in the spiritual trade and commerce of the Kingdom of Heaven will bring a great and enriching return.

By investing your life not in worldly concerns that bring material gain, but in Christ, and in the values of the Kingdom of God, you may appear to be throwing your life away, but it is only burying your life in the sense that you bury a seed in the soil; by its death it brings forth fruit. Think of people like Paul, Augustine, St. Francis, Luther, Lincoln, Gladstone, Livingstone, Wilberforce—they cared little for material wealth; they desired only enough to enable them to do their God-appointed tasks, but they were all great souls, great in moral and spiritual resources, the coffers of the heart overflowing with the currency of God. Their choice of a career was not determined by material gain. The gilt-edged security of eternal life is the best security you can get for the investment of your life, for you must invest your life in something. Whether you will or no,

you cannot remain the same person as when you began, you cannot keep yourself to yourself. No, you must put yourself, your life, your personality into circulation.

Modern psychology has told us a lot about the instinct of self-preservation; but there is a far bigger, nobler, more enriching thing than that—it is self-expenditure. One of the perils of the self-discipline of Lent is that it may become a subtle form of spiritual self-preservation. What Christ calls for from those who would follow Him is the very opposite of self-concern, it is self-abandon. 'Let him deny himself and take up his cross.' Throw your life away for My sake and the gospel's. 'Go . . . sell . . . give . . . come . . . follow.' The law of the Christian life is 'Give,' not 'Get.' Love God and love your neighbour as yourself. Love means giving—the very opposite of keeping yourself to yourself, of holding yourself back from being mixed up with God or other people.

It is this that is at the root of some men's failure to make anything of the Christian life. We are keeping back so much of ourselves, we are not launching out into the deep, we are not investing our life. God is getting only odd scraps of our time, our thought, our energy, our money. That is the utterest folly. The bit you are keeping back, hiding out of investment and circulation, refusing to risk, is really wasted, like the manna in the wilderness. Manna was God-given, it was the food of angels. The Israelites knew it was precious and valuable; they wanted to keep it, to hold on to it. But what they discovered was that hoarded manna rots. Invest your life in some branch of the service of Christ, and invest it all. Give your entire being to Christ, all you are, and all you've got. What you give will bring unspeakable enrichment. Remember Christ's words—'go . . . sell . . . give . . . come . . . follow.' George Frederick Watts has a great picture in the Tate Gallery, London—a corpse lying on a bier, all around are goods and chattels of this world, musical instruments, books, and many costly things. He calls the picture '*Sic transit gloria mundi*.' 'Thus passes away the glory of the world.' And in the corner Watts has painted three short sentences: 'What I spent I had.' 'What I kept I lost.' 'What I gave I have.'

SECOND SUNDAY IN LENT

Our Need and God's Power

BY THE REVEREND R. WATSON MATHEWSON, B.D., S.T.M., EDINBURGH

'A woman of Canaan.'—Mt 15^{22}.

When we listen to the story of Christ and the Syrophoenician woman our first reaction may well be, 'Am I hearing aright? Is this the Jesus I know?' For the Christ of this story seems at first sight to fall below the immaculate perfection of the Christ we love and worship. Certainly, He heals the woman's daughter. That is what we would expect Him to do, but not that He should have to be humoured and cajoled into doing it. He grants her request certainly, although she belongs to an alien race. That also is what we would expect of Him, but not that He should assert the superiority of His own people in His evidently slighting reference to hers as 'dogs.'

In a case of this kind, where something recorded of our Lord forces us to criticize Him, there are two things to do; first, to remember not to judge Jesus by a single incident, but to judge the incident by our over-all knowledge of Jesus. On that ground, it is inconceivable that He who gathered the children into His arms should refuse help to a sick child; or that He who commended the Samaritan and the Roman centurion should adopt an attitude of race superiority; or that He who commanded His disciples to go into all the world should ever have considered His gospel as a blessing for Jews alone. Second, we must make sure that we understand the text and context of the facts recorded.

If we study the incident with these points in mind I believe that instead of leaving us in doubt it can lead us to a better understanding of the principles which govern the application of Divine power to human need. For as Jesus looked on this woman He did not see her as a disturber of His peace, an unwelcome claimant on His time and energy.

(1) *He saw her first as a human being in need.* That fact made Him alter His plans. For Jesus had a plan for His ministry. He had come to bring God's salvation to the whole world and for all time. But because He was a man of flesh and blood His mission had to be concentrated within the framework of a particular time and place and nation. As He said, He was sent in the first instance only to the lost sheep of the house of Israel. On the basis of this Messianic plan He ordered His disciples, 'Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.' That was Christ's plan. He came, in St. Paul's words, 'to the Jew first.'

Now, if you have a plan, and are wise, you keep to it. The field commander in the interests of the big assault does not dissipate his energies in minor skirmishes. At the same time he does not adhere too rigidly to his plan: conditions may change, unexpected opportunities may arise. But there is one factor which should always be allowed to

modify the best laid plan, the most perfect organization, and that is the human factor; in particular, human need and suffering.

Recently I watched the skilful regulation of converging traffic at a city road junction. The police, working to a plan, allow the traffic lines through in sequence. I heard the insistent blaring of a horn, and immediately the police interrupted the sequence. Buses, trams, lorries, and cars all had to stop to let an ambulance through. Hence, however good the plan or law or system, it is not good enough unless it afford some loophole for individual human need.

On that principle Jesus acted when He modified His great plan in response to the pleading of this anxious woman. That is equally a principle that must be applied in our law and politics, in our church order and discipline, if we are to combat the opposing world principle that holds it permissible to ride roughshod over individual need in the interests of the efficient execution of a master plan. And by that same principle it is not our fitness that still gives us a part to play in Christ's plan for the world's salvation, but our need and His gracious love.

(2) *Christ saw her as a woman of spirit.* In fact the whole encounter was a spirited one; two quick-witted minds enjoying the thrust and parry of argument. 'It's not right, you know,' Jesus says, 'to take the children's food and throw it to the dogs.' Almost certainly He speaks with a twinkle in His eyes, for He is quoting a familiar phrase of the day; and the word He uses for 'dog' is a friendly word, a double diminutive, describing a pet dog kept in the house in contrast, to the pariah dog, the scavenger of the streets. So there is no sting in His remark; rather, a smile. 'Ah, yes,' says the woman, 'but even the puppies get the crumbs that fall from the master's table.' Her response is quick and apt and persuasive. She shows herself a woman of spirit.

We know that Jesus admired people of spirit—the man who kept knocking at his neighbour's door at midnight until he received an answer, the woman who plagued the judge into giving his decision. He had no time for the unenterprising individuals who hoped for the best from a half-filled lamp or built a house without proper foundations.

For there are few social evils which solve themselves. Human needs are not met until some person of spirit both recognizes them and takes practical steps to relieve them. These individuals are pioneers even if their enterprise is no greater than the organization in their own community of a collection of clothing for refugees. It may not be given to us all to be pioneers; but we can at least support those who do see the need, whether it be for clothing or food or the gospel of forgiveness. Further, we can be more aggressive in our own personal encounters with need and suffering meekly accepted as unavoidable—not rudely aggressive, as are some social reformers, but aggressive as was this woman who never lost sight of her objective and yet retained her sense of humour. And when in Christ's name we make our own small endeavour to staunch the wounds of the world, we shall find that we are doing it in His power, whose wounds they are.

(3) *Christ saw her as a woman of faith.* 'Great is thy faith,' He said to her, 'be it unto thee even as thou wilt. And her daughter was made whole from that very hour.'

In our lives the need for God's help may be present and also the spirit that refuses to be satisfied until that need is met; but ultimately it is along the highway of faith that His help comes to us. His power becomes ours only when we believe that it is ours.

Throughout this whole encounter the woman's faith in the ability of Jesus to cure her daughter is the dominating factor. She believes that His power is great enough to surmount three normally insuperable barriers.

There was first the barrier of race. Jews and Gentiles despised one another. Yet here was a Phoenician with evidently no doubts as to the ability of a Jew to over-leap this barrier. In our own age there are still seemingly insuperable walls between peoples, harsh lines drawn between black and white, between nation and nation. But there is no reason to doubt our Saviour's continued power to surmount the colour bars and the iron curtains of our time. For if we have not faith in Him, in whom else can we have faith?

Further, the woman believed that the power of Jesus was great enough to surmount the barrier of distance. Evidently she had left her sick daughter at home. When she returned she found that Christ had made her whole 'from that very hour'. Do we have the exciting conviction that our prayers are being used to help others far distant at that very hour? Knowledgeable as we are in this scientific age there are yet forces available for our spiritual and physical healing about which we know little, and which to our shame we seldom attempt to use.

Finally, she believed in His ability to overcome disease. The curing of disease was, she knew, beyond the scope of her powers, but not beyond the scope of His. 'Lord, help me,' she said. There in its simplest, starkest form is the expression of human need and defeat and faith; and to that prayer Christ could not but respond.

'Lord, help me.' That is still the simplest prayer there is, the simplest acknowledgment of faith in the power of Christ over all the forces of disease and sin and death. And although the help that comes may not always be of the kind we had expected, yet it is still the prayer which never goes unanswered.

THIRD SUNDAY IN LENT

Jabez and His Sorrow

'And Jabez called on the God of Israel.'—1 Ch 4^{10}.

Have you ever climbed to the top of a great church tower? If so, you will remember the dark, narrow stone staircase, going round and round like a corkscrew, which took you from the ground to the top. You will remember, too, the narrow slits, like little windows, which came to give you light as you went up and up. And if you stopped to get breath and looked out, what charming little pictures you saw; all so different from one another and having no connexion with one another.

The two verses about Jabez in 1 Ch 4 are like a slit in a dark tower. The first nine chapters of 1 Chronicles are the tower; they are, I suppose, as dull a bit of reading as there is in the Old Testament: one list of names after another, just like the little stone steps, all alike, in a tower staircase. But here, suddenly, for no reason that we can understand, we see a little picture of this man, Jabez, and watch him through a narrow window, these two verses—some seventy words—and then as we go on he disappears and we never hear of him again.

Why is he here? He is not the only man of whom we get a glimpse in some of these lists, and we can sometimes see at once why the writer thought it worth while to stop and give us a pen portrait in miniature of this man or that. There was a man Anah who had had an exciting adventure: he found water springs in the wilderness as he was looking after the asses there. There was another man Benaiah, the son of Jehoiada, who slew a lion in a pit on a snowy day. Those were things to remember—you may be sure Anah never let any one forget his find in the wilderness, and I dare say Benaiah, the son of Jehoiada, liked to discuss lions and snowy weather more than many who heard him.

But Jabez had no adventures. Let us see if we can make out why his portrait is here.

1. The first thing that we notice about him is his name. If you look in the margin you will see that Jabez means sorrowful; and he was so called because his mother said 'I bare him with sorrow.'

There was, then, something sad, something to regret, something unsatisfactory about Jabez from the very start of his life, or before it. It is a deep secret into which we cannot pry: we can only note that the shadow of this sorrow lay always on Jabez when he grew up. 'O that thou wouldest keep me from evil, that it may not grieve me'—that is, that it may not bring sorrow to me. It is the same word as in his own name, sorrow. In that his life began; of that his name reminded him; from that he prayed to be delivered. Sorrow; regret: that is the first thing in the experience of Jabez.

2. The second thing is told in the chapter heading 'Of Jabez and his prayer.' Jabez prayed. That is the only incident recorded in his life. 'He called on the God of Israel.' The important thing about his life was not so much what he did in it as what he did with it: he put his life such as it was before God. He made it a matter of prayer.

And I notice three things about his prayer: (*a*) Something specially earnest: not a mere formal asking for what he knew he ought to ask for. Notice the words. 'Oh that thou wouldest bless me indeed,' really bless me, so as to make a difference. Jabez believed that that could happen; that prayer was not a mere form. He wants nothing less. That is the only sort of prayer worth praying.

(*b*) He prays for exactly what he wants. He is not altogether a very spiritual man and he does not pretend to be. He blurts out that what he wants is more property, more wealth, more position. Oh that Thou wouldest bless me indeed and enlarge my coast, my boundaries (*i.e.*, my land). Rather a shocking prayer, you say, to ask God to increase his bank balance, to bless his business! I don't know that it is. If Jabez is in an honest way of life, he does well to desire success; and, whatever his real wishes were, Jabez was right to put them before God. God was his Father and wanted his sincere prayer. If his prayer was good, God would bless it. If it was unworthy of a child of God—where would Jabez learn that better than by talking it over with his Father? Jabez then prays earnestly and sincerely, not formally.

(*c*) He prays almost in the words of the Lord's Prayer, to be delivered from evil: an amazing thing, but you notice that he prays that it may not grieve him or be a sorrow to him. He knows that sorrow dogs his life: he prays that evil may not make it worse. Some sorrow he cannot avoid; but may God grant that his sorrow is not increased by wrong.

3. The last thing we are told about Jabez is that his prayer was answered, and we read that he was more honourable than his brethren; any

pre-eminence he had he owed, not to a good start for he had a bad one: sorrow; not to his own achievement, for he did nothing special; but to his habit of putting all his wishes—good and less good—into the presence of God. By that he rose from sorrow to deliverance from evil.

The story, unless I have spoilt it, brings its own lesson to us, for (first) your name is Jabez: sorrowful. Sorrow, regret, unhappiness—you have had your part of that; and (what matters more) you have caused these things.

What, then, is the Word of God to you? It is this: be Jabez thoroughly: not only in name, but in act. Put that sorrow in your life before God, put that regret, that remorse simply and honestly and bluntly before God, whether it is sorrow that some one causes you, or that you have caused some one else. And ask that it may not spoil your life, that it may not grieve you. And —this is the Word of God to you—God will grant what you request.

If it is a wrong done to you and you put it to Him, He will make you able to forgive it. If it is a wrong done by you, done, it may be, to some one now dead—well, God is mightier than death; and death cannot spoil His forgiveness. 'I believe in the forgiveness of sins'—it is the most cheering article in the creed.

Learn one last thing from Jabez. Jabez was more honourable than his brethren, not because of anything he did, but because of what he said to God, meaning it. There may be nothing that you can do to make the setting of your life more satisfactory. The things that make you sorrowful, may be like some illness, like some death—beyond anything that you can do.

But God can alter *you*, and the task of living with the old sad things, though they remain the same, becomes for you a new task. There is such a thing as being born a second time to joy—the joy of battle here on earth against whatever is hard or whatever is unpleasant. There is such a thing as being born a second time to that life which does not stop at the limits of this life.

There is such a thing—unless all the saints are liars and all the wisest men are fools—as knowing a Man of Sorrows. Jabez did not know about Him. Jabez did not know how sorrow and joy meet at the Cross for such as will bear it. You do know. See that you neglect not so great salvation.[1]

[1] B. L. Manning, *A Layman in the Ministry*, 12.

Religious Education

An Ancient Religious Instructor

By the Reverend John Gray, B.D., Moray House, Edinburgh

A notable feature of religious book production to-day is the preparing of whole libraries of Christian classics. One helpful result of this for the Scripture teacher is that it has again made available in translation Augustine's *De Catechizandis Rudibus*. The occasion of the writing of this book was a request from a friend, Deogratias, a deacon of Carthage, who felt perplexed about his own ability to deal with 'those who are to be grounded in the rudiments of the Christian faith' (i. 1), and sought advice 'how suitably to present that truth' (i. 1). Although his pupils were adults and not children, his perplexity is not dissimilar to that which faces the Scripture teacher to-day, and Augustine's advice to him is still extremely valuable. Let us see what the book has to say about methods, and content of instruction.

1. 'The same medicine is not to be applied to all' (xv. 23). This is very important when it is applied to the teacher's use of the Agreed Syllabuses. There is the temptation to 'cover the Syllabus,' rather than to consider the ability of the class to take it in. It would be impossible to publish Syllabuses so finely graded that they could suit the infinite variety of schools and pupils. The teacher, therefore, must pay heed to Augustine's advice and must be 'differently stirred' according to the group before him. The class, as much as the Syllabus, will often determine how the 'discourse itself opens, proceeds, and closes' (xv. 23). Those who draw up schemes of work, like Augustine himself, are well aware of the differences between 'dictating a catechetical instruction with a future reader in view' and 'catechizing with the latter actually present' (xv. 23).

2. 'To all the same love is due' (xv. 23). Here is an awareness of the importance of religious education, as well as of mere instruction, and of the importance of the individual, even in a crowded class-room situation. Augustine would have the love of God in Christ as the main theme of instruction so that the hearer 'might begin to glow with love of Him by whom he was first loved' (iv. 18),

but it is doubtful if this truth is ever really made plain except in a context of love. So Martin Buber in *Between Man and Man* can speak of the modern educator as a 'representative of the true God,' as he accepts and receives all the variety of children set before him. Augustine would have the instructor represent the Father of our Lord in His impartial love to each child before Him. Such instruction alone can be effectively called Christian. For,

> The love of Jesus, what it is
> None but His loved ones know.

What an ideal Augustine sets before us, showing at once how difficult this is to do, and yet giving practical examples of how it may be done—as in his advice about one, who finds it difficult to follow the instruction, 'if he is slow-witted . . . we should rather say much on his behalf to God than say much to him about God' (xiii. 18); or in his concern even for the physical comfort of the instructed.

3. 'My tongue has not been able to answer the demands of my mind' (ii. 3). Augustine wrestles repeatedly with the problem of communication, which is still a difficulty for the Scripture teacher, who often finds that he can explain words like 'Atonement' or 'Incarnation' at an adult level, but is unable to reduce the truths, which these theological terms so usefully express, into a form which can be grasped by young minds. His solution of this problem is no academic one. Indeed it is an extension of what has been already stressed above. He points to the example of Christ as Paul writes of Him in Ph 2, and shows that only a loving concern for those whom we teach enables us to place ourselves where they are, and to lay aside the intellectual pride which would sometimes hinder our efforts. 'For so great is the power of sympathy, that when people are affected by us as we speak and we by them as they learn, we dwell each in the other, and thus both they, as it were, speak in us what they hear, while we, after a fashion learn in them what we teach' (xii. 17). In the same strain he argues against instruction becoming dull, because it must traverse the same paths so often, showing that it should gain life as the teacher remembers the listeners 'for whom it is all new' (xii. 17).

4. 'We must question' (v. 9). Augustine urges questioning before instruction begins 'so that from answers we may derive an opening for instruction' (v. 9), and after instruction to 'find out whether he understands' (xiii. 18). This may seem obvious. Yet the commonest fault of students in training is to teach Scripture lessons without seeking any response from the class. This would suggest that the preacher and the sermon, rather than the teacher and the lesson, are models for presenting Biblical truth in schools. But of all subjects, this most needs a response. So here, like Augustine, 'We must drive out by gentle encouragement this excessive timidity, which hinders him from expressing his opinion. We must temper his shyness by introducing the idea of brotherly fellowship. We must give him confidence so that if he thinks there is an objection to make he may freely lay it before us' (xiii. 18). Unless these methods of eliciting response be employed, the only result will be an outward conformity, and 'Faith consists not in a body bending but in a mind believing' (v. 9).

5. 'The narrative is complete when the beginner is first instructed from the text: In the beginning God created heaven and earth, down to the present period of Church History' (iii. 5). This advice as to the content of the teaching sounds very modern, especially when it is linked with the need for selection and emphasis. 'That does not mean that we should repeat verbatim the whole of the Pentateuch, and all the books of Judges and Kingdoms and Esdras and the entire Gospel and the Acts of the Apostles . . . or relate in our own words what is contained in these books. But . . . choosing certain of the most remarkable facts that are heard with greater pleasure and constitute the cardinal points in history . . . we ought by dwelling somewhat upon them to untie . . . and spread them out to view' (iii. 5). Specially necessary is his advice about continuing 'down to the present period in Church History.' Often the mighty acts of God in Biblical history are so dwelt upon that no teaching is given on the Spirit of God at work in the life and witness of His Church to-day, on 'the vine which continued to spread abroad its fruitful branches throughout the world' (xxiv. 44).

6. 'In the Old Testament the New is concealed, and in the New the Old is revealed' (iii. 8). Here is an answer for those who would abolish the Old Testament from the schools. The whole Bible, according to Augustine 'tells of Christ and counsels love' (iii. 8). This means that good Scripture teaching will seek, in every lesson from wherever drawn, its relation to the revelation of God given in Jesus Christ. Few would agree, however, to accept for school use the suggestion that the person under tuition 'if he hears anything even in the Scriptures that has a carnal ring, he should believe even if he does not understand, that something spiritual is therein signified, that has reference to holy living and the life to come' (xxvi. 50); or the attempts made in the model discourses to find symbols in the most unlikely places, as of the Cross in Noah's Ark and Moses' rod, however reminiscent this may be of some modern theological

writing. But Augustine does call us to the need to be Christ-centred in handling Bible material—'the same Lord Jesus Christ, God-man . . . a token of divine love towards us. . . . With this love then set before you as an end to which you may refer all you say, so give all your instruction that he to whom you speak, by hearing may believe, and by believing may hope, and by hoping may love' (iv. 8).

If it were only for the precepts outlined above, we are in Augustine's debt, as he speaks to us across the centuries, and how we wish we were able to take his advice 'You would learn this better by watching us and listening to us when actually engaged in the work itself than by reading what we dictate' (xv. 23).[1]

[1] All the quotations are taken from the translation by the Rev. Joseph P. Christopher, Ph.D., which forms Vol. 2 of *Ancient Christian Writers*, the works of the Fathers in translation, published by Longmans.

Contributions and Comments

Infant Baptism

Mr. MacCormack takes me to task in the January issue of The Expository Times for saying that Paul differentiated the significance and the subjects of circumcision and baptism, and that therefore the one rite had not simply replaced the other. He points out to me—what I have never questioned—that they are analogous in that they were both rites of admission, but that they were rites of admission to distinct communities. Precisely! This is just the view which I expressed. I wholly agree with Mr. MacCormack that 'circumcision is the rite of admission to the old, baptism to the new. And baptism has replaced circumcision in as much as the new has replaced the old.' Where the confusion arises is in the assumption that since both are rites of admission, both are to be administered under precisely the same conditions—in other words, that the conditions of admission to the New Covenant are the same as those for the Old. Marcel sought to bolster this assumption by claiming that there is one immutable covenant, which is essentially the same in all dispensations. Mr. MacCormack agrees that this is somewhat peculiar. But once it is admitted that the Bible is right in speaking of the New Covenant, it can no longer be assumed that the subjects and significance of admission to the Old and the New are to be identified merely because both were rites of admission. This is to fall into an elementary error of reasoning, and to be guilty of confusion of thought.

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The Resurrection Appearances in Luke

It is often thought that, because St. Luke described no Resurrection appearances outside Jerusalem and its neighbourhood, he knew of no others. But this can hardly be true, since he must have read Mk 16[7].

May not the explanation be something like this? Luke arranged his material with a dramatist's art; and a good dramatist likes to avoid unnecessary changes of scene. The climax of the Gospel is set in Jerusalem, as that of the Acts is set in Rome. In both books we notice that, once the capital has been reached, there is no further change of scene to weaken the grandeur of the climax.

I suggest, then, that care for 'unity of place' may have decided Luke against an excursion to Galilee in the last chapter of his Gospel.

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εὔκαιρος

Mark vi. 21f. *καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις.*

The interesting Markan passage on the death of John the Baptist contains in the above two verses something of a stumbling-block. This is the word *εὔκαιρος*. Weymouth and Ronald Knox agree substantially with the Authorized Version in rendering it by something synonymous with 'convenient.' Weymouth perhaps conveys the sense best of all in relation to the context, by isolating the entire Genitive Absolute in *v.* 21 as a separate English sentence: '*At length Herodias found her opportunity.*' Whether or not we approve of the liberty taken with the text in the interests of style and clarity, it must surely be admitted that the full force of the story is retained by this translation.

It is just here that Moffatt's version of the passage seems to fall down. Mark sets down the

main outline of the story briefly but adequately. We are told of Herodias' grudge against John, and the reason for it. Then we go on to read of how the opportunity arose—long awaited and quickly seized—to be rid of this troublesome prophet: how her daughter's dancing at the birthday feast of Herod led to her being offered the fulfilment of whatever she desired—on the king's oath. What a chance for the scheming Herodias! Now, all the effect of this is practically lost in the apparent tautology of Moffatt's version: '*Then came a* holiday, *when Herod held a feast on his* birthday.' The whole tragedy seems much more a matter of chance; the translation seems unnatural; and the artistic unity of the story suffers. Did the holiday coincide with the birthday accidentally, or by design? Would we not expect the Evangelist to have remarked more explicitly on the coincidence of holiday and birthday, if he had a holiday in mind at all? Would he not have said in appropriate language something like, 'On the King's Birthday Holiday'—or, taking the other interpretation, 'On the King's birthday, which happened to be a holiday?'

Linguistically, Moffatt presumably justified his rendering along the lines of Pallis, who is thus quoted in Moulton and Milligan's *Vocabulary of the Greek Testament*, under εὔκαιρος:

'It may be mentioned that Pallis "A Few Notes" p. 11, regards the adj. in Mk 6^{21} γενομένης ἡμέρας εὐκαίρου, as = an "empty" day, a day without work, a festival; the meaning is supported from Byzantine (see Sophocles, *Lex.*, *s.v.*) and modern Greek.'

The reference under εὔκαιρος in Sophocles' *Lexicon* is not, however, very informative: and it seems pointless to set aside all the more usual renderings like 'suitable,' 'convenient' and 'fitting'—for which there is a great weight of evidence from classical sources—merely on the strength of this conjecture, and especially if the resultant rendering does violence, as we have suggested, both to the smoothness of the translation and to the cohesiveness of the narrative. That Ronald Knox, keeping the Vulgate in mind, should also prefer 'fitting,' seems effectively to invalidate the Pallis conjecture on a historical basis, and it is interesting to note that at least three Continental versions of the New Testament also prefer the familiar sense of 'opportune.'

James C. G. Greig

Glasgow

Entre Nous

Help for Teachers

There is nowadays little excuse for inadequate teaching of youth within the Church. There is a wealth of helpful material available to aid the teacher. The *Concise Guide* Series, founded and edited by Mr. Ernest H. Hayes, by this time needs no commendation (Religious Education Press). There are four volumes in it—*The Beginners' Concise Guide* (5s. net), *The Primary Concise Guide* (6s. net), *The Junior Concise Guide* (6s. net), *The Senior Concise Guide* (6s. net). A companion series is the series of *Christian Youth Manuals*, also edited by Mr. Hayes. In it the *Young People's Concise Guide* (6s. net) presents excellent material for Bible Classes and Discussion Groups. The *Methodist Concise Guides* are similar (Methodist Youth Department, London). They cover the same age groups and there are *Notes on the Beginners' Course*, *Notes on the Primary Course*, *Notes on the Junior Course*, *Notes on the Senior Course*, and *Notes on the Young People's Course*. There is abundance of excellent material in these Guides for which teachers ought to be very grateful, and of which it is their duty to take full advantage.

A Prayer Project for Juniors and Young Seniors, by Miss J. M. MacDougall Ferguson (Religious Education Press; 6d.), is a most interesting description of a most successful attempt to make the meaning of prayer clear to a Junior Department. Not the least interesting part of it is the collection of vital and beautiful prayers which the children themselves produced to form their own service order book. This is a book well worth while reading and it describes an experiment well worth while copying. It is, in fact, the best sixpence worth of Sunday School material that we have seen for a long time!

The Cross Roads of History, by Mr. William P. Cleland, M.A. (Religious Education Press), is the first volume of the Pathfinder Series. The object is to explore the Land and the Book. It has chapters on The Historical Setting, Politics in New Testament Times, The Jew and His Religion, The Intellectual Background, The Social and Economic Background, Palestine—the Land, Galilee—Centre of Industry and Population, Roads and Travellers, In Gentile Lands, The End of the Journey. On the whole, it is a disappointing volume. The author knows his subject and treats it concisely; and that conciseness is the very thing that injures

the book. One vivid illustration of each of the ideas would have lit the book up; but it has become a catalogue of facts. If this book had been illustrated with actual historical stories and examples it would have been good. The book is written by a teacher, but we honestly do not see how it can be usefully used unless the user of it possesses already a factual background knowledge of personalities and events wherewith to light it up. It is an excellent summary for those who already know the material, but tantalizingly inadequate for those who do not.

How the English Bible Grew, by the Rev. Ronald W. Thomson (Religious Education Press; 2s. 6d. net), is a completely excellent volume. It writes history by opening a series of windows through which we catch vivid and illuminating glimpses of great personalities and great events. Here we see masterly vignettes of Caedmon, Bede, Wycliffe, Tyndale, Coverdale. Here we have adequate and picturesque accounts of the Geneva Bible, the Authorized Version, the Revised Version. No better brief volume on the history of the English Bible for schools and Bible Classes could be imagined. This little book deserves a very wide public. On p. 59 The American Standard Revised Version should read 'The American Revised Standard Version'; and Conybeare and Housen should, of course, be 'Conybeare and Howson.' It is, in fact, a little odd that a book published in 1953 should mention the comparatively unimportant translation of the Pauline Epistles by Conybeare and Howson, and have nothing to say of the masterpiece of J. B. Phillips.

The Word of the Lord Came . . ., by the Rev. Eric Fenn (S.C.M.; 3s. 6d. net), gives us introductions to certain books of the Bible in a quite unique way. Mr. Fenn does this by drawing imaginary pictures and using imaginary conversations. Of course in a book like this there is no weighing of the evidence between different theories of date and authorship, and the like. These chapters were actually written first as articles for a children's magazine. This would be an ideal book to put into the hands of any young person to help him or her to read the Bible with interest and intelligence.

WILLIAM BARCLAY

Wesley's Hymns

Is there room for another study of Charles Wesley's hymns after the standard works of Dr. Henry Bett, 'The Hymns of Methodism'; Bernard Manning, 'The Hymns of Wesley and of Watts'; and Dr. J. E. Rattenbury, 'The Eucharistic Hymns of John and Charles Wesley'? In his lecture, delivered at the Methodist Conference of 1953 in connexion with the 'Wesley Historical Society,' *The Hymns of Charles Wesley: A Study of their Structure* (Epworth Press; 6s. net), Principal R. Newton Flew, D.D., of Wesley House, Cambridge, has shown that still there is room. The character of the investigation is revealed in the sub-title. Dr. Flew shows that, if we read the hymns in their unabbreviated form, lost in modern hymn-books, we find that the first verse introduces themes which are followed in order in the remaining verses. Dr. Flew points out a contrast between the hymns of John and Charles in respect of structure, and carefully examines from this point of view many of the hymns of the latter, the occasional hymns, those written on the Lord's Supper, the hymns on various doctrines, versions and paraphrases of select Psalms, and short hymns on selected passages of the Holy Scriptures. He shows that the structure of the hymns is 'a liturgical miracle,' but maintains that there is a deeper reason in the deliberate intention of the Wesleys to teach 'the converted "boozers," the murderers, the harlots, and the thieves.'

From many moving passages the following may be selected. 'The *Journal* for 11th to 19th July paints a self-portrait. But self is lost in this picture, in all its unconscious loveliness. Here is the devoted classical scholar-poet talking to the condemned felons in Newgate. He is especially attentive to the "poor black that had robbed his master." On the day of execution there is amid the narrative a terse five words: "I got upon the cart." Here is the evangelist loving the children he had begotten in the Gospel, to the very end, and riding with them in the cart from Newgate to Tyburn. The picture is completed by the story of their execution. It was indeed a strange hanging. The condemned expressed some concern, "how we should get back to our coach," and behaved as men "going to meet their Lord, ready for the Bridegroom."' Dr. Flew feels that he would have his reward if he could induce twelve Methodists to begin and continue the habit of meditating on one of the great hymns of Charles Wesley every day. Why not twelve times twelve, for the hymns belong to the Church universal? We are rightly grateful to Dr. Flew for this suggestive and illuminating study.

VINCENT TAYLOR

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